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THE METRICAL DIVISION OF THE PARIS PSALTER

A DISSERTATION

PRESENTED TO THE FACULTY OF BRYN MAWR COLLEGE
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

HELEN BARTLETT

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THE METRICAL DIVISION OF THE PARIS PSALTER.

Though hitherto the metrical division of the Paris Psalter has never been made the subject of a special investigation, several critics of AS. literature have expressed opinions as to its date or its authorship.

The view of Benjamin Thorpe,[1] who in 1835 issued the first complete edition of the Paris Psalter together with the Latin text, is thus set forth in the preface to his edition: "Quis fuerit ille cui debemus hanc primam Psalmorum in patrium sermonem versionem, res est de qua vix quicquam verisimile conjectari possit. Memoriæ quidem proditum est Aldhelmum, Shirburnensem Episcopum, qui quum carminum laude inclaruisset, non Latino solum, sed et patrio sermone conditorum, A. D. DCCIX. mortuus est, Psalmos Davidis Anglo-Saxonice primum reddidisse: et quum versio quam nos edendam suscepimus, etsi ab initio ad Psalmum quinquagesimum oratione soluta scripta est, inde usque ad finem versibus puris Anglo-Saxonicis constet, dicendi tamen genus seculum decimo superius non sapiat; erunt fortasse qui suspicentur eam aliam non esse quam Aldhelmi ipsius versionem a recentiore quodam refictam. Fatendum est nihilominus, indicia quæ sermo ipse suppeditat ad dijudicandum cujus sint ævi scripta quæque Saxonica, tam pauca tamque incerta esse, ut, iis solum freti, super hac re jus quicquam affirmandi pro certo minime habeamus. Interpres noster ubique, in parte etiam illa quam oratione soluta reddidit, circumlocutiones adhibet, commentationibus crebris interjectis, quibus Latini interpretis sententia plenius explicetur. Dicendi generi majestas inest et gravitas, et versus elegantia non vulgari concinnati sunt: sed, quod sæpius in Latinis Saxonice redditis factum est, de sententia Latinorum nonnunquam ita disceditur, ut magis fidum interpretem facile desideres. Hinc quidem minus verisimile fit hanc versionem opus fuisse viri doctrina eximia qualis fuerit Aldhelmus; etsi inter errores istos multi sunt quos aut incuriæ aut ignorantiæ librarii jure tribuas."

[1] Thorpe: Libri Psalmorum, Versio Antiqua Latina cum Paraphrasi Anglo-Saxonica, pp. iv.–v.

Thomas Wright[1] is inclined to adopt the theory alluded to by Thorpe. "Aldhelm," he writes, "who died in 709, is said to have been himself one of the best English poets of his day"; and in a note, he adds, "See William of Malmsbury in Vit. Aldhelm. He [Aldhelm] is said, among other things, to have translated the Psalms into Anglo-Saxon verse, which may possibly have been the same which Mr. Thorpe has so ably edited from the Paris MS. or the groundwork of it." Again, in treating of King Alfred, Wright remarks: "William of Malmsbury informs us that the king, at the time of his death, had commenced an Anglo-Saxon version of the Psalms, which he left unfinished." Wright does not try to prove a connection between this translation and the Paris version.

Arend,[2] according to Wülker,[3] "verwahrt sich nur dagegen, dass unsere Psalmenübersetzung von König Aelfred verfasst sein könnte."

Our meagre knowledge of the original Anglo-Saxon version of the Psalter has been greatly extended through Bouterwek's[4] discovery of portions of the Psalter incorporated into the Benedictine Officium. "Was dieses Officium in hohem Grade merkwürdig macht," says Bouterwek, "sind eben diese eingelegten, in der Muttersprache abgefassten Psalmenstellen und Umschreibungen. Durch diese ist es auch nunmehr unzweifelhaft, dass der von Thorpe herausgegebene rhythmische Psalter, aus der burgundischen Bibliothek, vollständig war und zu kirchlichem Gebrauche, bei den Benedictinern wenigstens, verwandt wurde; vielleicht gelingt es noch, den Verfasser dieses Psalteriums nachzuweisen. . . . Ein Vergleich der im Officium vorkommenden ags. Psalmenstellen mit dem burgundischen Psalter zeigt, dass sie einen und denselben Ursprung haben müssen. Auf diese Weise sind wir auch in den Stand gesetzt, einige Verse aus den Psalmen *vor* dem fünfzigsten in dieser Uebersetzung zusammenzustellen, die als Anhaltspunkte für weitere Entdeckungen dienen können." Of Thorpe's citation of the report in regard to Aldhelm's translation of the Psalms, Bouterwek sceptically observes: "Woher diese Nachricht stammt, ist mir gänzlich unbekannt, Aldhelm's

[1] Wright: Biographia Britannica Literaria. Vol. I., pp. 20, 395.

[2] Arend: Proeve eener Geschiedenis der Dichtkunst.

[3] Wülker: Geschichte der angelsächsischen Litteratur, III., §429.

[4] Bouterwek: Cædmon's des Angelsachsen biblische Dichtungen, Bd. I., pp. clxxxiii., cxciv. ff.

Lebensbeschreiber Fabricius sagt nur: 'prophetarum exempla, Davidis psalmos, Salomonis tria volumina hebraicis literis bene novit, et legem Mosaicam.' Weder Thorpe, noch Wright geben die Quelle an."

For the most interesting and suggestive contribution to this discussion of the date and authorship of the metrical Psalter, we are indebted to Franz Dietrich.[1] In the course of an exhaustive article on the relative age of the verbs *hycgan* and *hopian*, Dietrich deduces an argument for establishing the relative age of the two divisions of the Paris Psalter. Impressed by the striking differences between the vocabularies of the prose and the poetry of the Psalter, he concludes: "Das nächste ergebnis dieser untersuchung ist, nach den verschiedenen sprachgewohnheiten sind für die beiden theile der psalmenübersetzung zwei verschiedene verfasser anzunehmen. darauf führt auch eine menge anderer abweichungen in der sprachgewohnheit. man kann eine reihe besonderer ausdrücke des zweiten theils ansehen als herbeigeführt durch die gewählte poetische form, allein auch einige gewöhnliche wörter hat jeder der beiden für sich. . . . Schwieriger ist die letzte frage, welcher zeit nun bestimmter der dichter und welcher jüngeren der spätere ergänzer angehörte. . . . was den poetischen beträchtlich älteren theil betrifft, so kann ich nicht zweifeln dass er älter als Alfred, dass er dem 8n. jh. zuzuweisen ist, da er die sprachformen des Beowulfs und die in Cynewulfs zeit gangbaren biblischen und kirchlichen ausdrücke hat, und da er auch ausserdem eine nicht unbeträchtliche reihe früh untergegangener zum theil sonst unerhörter wörter und bedeutungen bewahrt. . . . Es gibt eine alte tradition dass Aldhelm (†709), der lateinisch und in seiner muttersprache gedichtet, auch die psalmen ins angelsächsische übertragen habe. die schon aufgegebene vermutung, dass sich sein werk hier erhalten habe, ist für den alliterierenden theil nach den obigen ausführungen wieder aufzunehmen, und kann durch einige wenige auch hier wie im ersten teil vorkommende mängel der übersetzung, welche noch nach abzug der vom abschreiber und vom lateinischen verschuldeten übrig bleiben, nicht umgeworfen werden. das erste drittel seiner arbeit mag an der handschrift abgerissen gefunden und von einem schreiber des 11n. jh. durch die vorliegende prosa vermeintlich ersetzt worden sein. vielleicht ist die prosa aus einer etwas älteren ebenfalls vollständig gewesenen übersetzung entnommen."

[1] Dietrich: Hycgan und Hopian, ZfdA. IX., pp. 214–222.

C. W. M. Grein[1] in his *Angelsächsische Grammatik* accepts in the following words the theory here supported by Dietrich: "Von dem westsächsischen Bischof Aldhelm besitzen wir zwar mit Sicherheit nur noch lateinische Schriften; es wird aber von ihm berichtet, dass er auch in seiner Muttersprache gedichtet habe: ihm ist wahrscheinlich die ags. metrische Psalmenparaphrase zuzuschreiben, deren Sprache altertümlicher erscheint als die der vorhergenannten ags. Dichtungen; erhalten sind uns davon nur Ps. 51–150 in einem Pariser Codex." Grein[2] had previously contented himself with a mere repetition of Dietrich's and Bouterwek's conclusions.

Three of the six critics just cited are disposed to admit Aldhelm's authorship; there are others, however, who distinctly reject this hypothesis. Foremost among these stands Ten Brink,[3] who, having assigned the Kentish paraphrase of the fiftieth psalm to a date prior to 800, adds: "Jünger scheint eine kürzer gefasste Uebertragung des gesammten Psalters in westsächsische Mundart, wenn auch schwerlich so jung als man aus der ziemlich schwunglosen Diction und dem häufig uncorrecten Versbau zu schliessen geneigt sein könnte. Bei einer Arbeit, welche vorzugsweise zu praktischen Zwecken unternommen wurde, wäre es bedenklich, den strengsten Massstab aesthetischer Kritik anlegen zu wollen. Die Sprache dieser Psalmenübersetzung aber ist nicht ohne alterthümliche Bestandtheile." Ten Brink again refers to the Psalter in the section on the decay of Anglo-Saxon verse: "In viel höherm Grade noch bekundet solchen Verfall die Psalmenübersetzung . . . die . . . schwerlich nach der Mitte des zehnten Jahrhunderts entstand. Die Gleichgültigkeit, mit der die wichtigsten alten Regeln der Allitteration übertreten werden, in Verbindung mit einem vollständigen Mangel an Fülle und Schwung der Diction, lässt diese Uebersetzung bereits als eine Uebergangsstufe erscheinen zu jener Art rhythmischer und allitterirender Prosa, die gegen den Ausgang des zehnten Jahrhunderts sich so breit zu machen beginnt."

In discussing the AS. versions of the Psalms, H. Morley[4] thus briefly dismisses the Aldhelm theory: "The others [the metrical psalms of the Paris Psalter], I think, are of the tenth century, and not by Aldhelm."

[1] Grein: Kurzgefasste angelsächsische Grammatik, p. 9.
[2] Grein: Bibliothek der ags. Poesie, Bd. II., p. 411 f.
[3] Ten Brink: Geschichte der englischen Litteratur, Bd. I., pp. 61, 114.
[4] Morley: English Writers, Vol. II., p. 321.

Of Thorpe's remarks on the origin of the Psalter, Professor Earle[1] rather contemptuously writes: "In 1835 the Anglo-Saxon Psalter of the Paris manuscript was printed at Oxford, and as this book gives a hundred of the Psalms in vernacular poetry, the suggestion that they might be Aldhelm's, though modernised, had rhetorical attractions for the editor (Thorpe), and supplied him with material for a few rather idle sentences of his Latin preface." In treating of Alfred and his immediate literary successors, Professor Earle suggests the following theory: "The impulse given to translation may be supposed to have continued, and we may specify two translations likely to have been made at this time. These are the Four Gospels and the poetical Psalter."

The last expression of opinion on this subject is that of Professor Wülker,[2] who thus condemns Dietrich's view as untenable: "Dietrich's Ansicht, dass Aldhelm Verfasser unserer Psalmenübertragung sei, ist unhaltbar; dagegen spricht Behandlungsweise, Art des Ausdrucks und Versbau. Über die erste Hälfte des zehnten Jahrhunderts darf unser Werk nicht zurückgesetzt werden, wenn es manches Altertümliche noch zeigt. Wie das Benedictineroffizium beweist, war diese Übersetzung, die in einem Benedictinerkloster Englands entstanden sein mag, ursprünglich eine aller Psalmen, jetzt sind uns die fünfzig ersten bis auf kleine Bruchstücke verloren. Die beigegebene Prosa mag zur Ergänzung der Handschrift aus einer vorhandenen Übertragung genommen worden sein."

Two distinct theories have thus been presented for our consideration by the critics quoted above. One hypothesis would date the metrical Psalter as early as the eighth century, while the other sees in the poverty of the diction and the imperfection of the metre of the Psalter the characteristics of the age of decay of Anglo-Saxon poetry—the tenth century. The advocates of the earlier date are also advocates of Aldhelm's authorship; those who hold to the second theory leave the question of authorship untouched.

The object of the following investigation is to determine, as nearly as may be, the date and the dialect of the original version of the Anglo-Saxon metrical Psalter by a more detailed examination than has yet been made. With this end in view, I shall,

[1] Earle: Anglo-Saxon Literature, pp. 90, 208.

[2] Wülker: Geschichte der angelsächsischen Litteratur, III., §433.

[illegible] Angel[illegible]
[illegible] Buch[illegible]
[illegible] ästhetische[illegible]
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[illegible] wahrscheinlich, den strengsten Massstab
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[illegible] nicht ohne alterthümliche Beimischung
[illegible] refers to the Psalter in the same
[illegible] „In viel höherm Grade
[illegible] die Psalmenübersetzung
[illegible] des zehnten Jahrhunderts entfernt
[illegible] die wichtigsten alten Regeln
[illegible] in Verbindung mit einem
[illegible] Schwung der Diction, lässt
[illegible] Uebergangsstufe erscheinen
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[illegible] hundertes sich schwerlich
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[illegible] the AS. version
[illegible] [illegible] Aldhelm
[illegible] [illegible] the Ps.'s Psalter
[illegible] by Aldhelm."

[illegible] Kurzgefasste angel[illegible]
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[illegible] Geschichte der
[illegible] English Writers.

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[illegible] significance.
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[illegible] racture
[illegible] Ps
[illegible] 1541

Ps. 71, 16, 5; 101, 4, 1; 101, 9, 2; 102, 14, 2), 67, 1), hēreð (Ps. 122, 2, 3). *nēd* and its com- times (Ps. 67, 18, 3; 77, 16, 4; 77, 47, 2; 84,). This form of the *i*-umlaut of *ea* and *ēa* is especially Merc., but it is also found in some *ura Pastoralis.*[2] (Of the above words *cerran*, occur in CP.)

lnut, common in WS., is prevalent in the Psalter, ords in which it occurs also in WS.; as, beofian, ofergeottul, seofon, seolfor, gesweoru, sweotol, eosu, wealan, weodewum, weorud.

North.[3] *ea* for *eo* may be a scribe's error.

jugation of the strong verb, *o*-umlaut appears in 67, 18, 4), dǣl-neomend (Ps. 118, 63, 1), geniomað). This phenomenon, rare in WS., is usual in Vesp. th.[4]

found eleven times; *cwyc*, four; *cucu*, not at all. This appears regularly as palatal umlaut in Vesp. Ps. and

wuduwan, widwan, the form[6] common in Vesp. Ps., ce (Ps. 77, 64, 2). This is occasionally WS.

phthongs do not differ materially from those of the WS., the occurrence of *io* (*īo*) for *eo* (*ēo*) in certain words: twenty-nine times, *nīode* seven, *snīome* twenty-one, *sīoð* While *io* for *eo* is characteristic of Kent.,[7] it also occurs side with *eo* from the earliest times in WS.,[8] but is more in the older documents. Possibly this frequent use of text apparently belonging to the latest period of AS. may be due to a Kentish scribe.

Consonants. Few peculiarities in the use of consonants are

evers, §159, 1), 3); Mayhew, §§194, 231, 259; Wolff, pp. 21, 56; f, pp. 15, 48, 49; Brown, pp. 29, 75; Lindelöf: Sprache d. Rituals rham, p. 40.

lo, pp. 32, 111; Sievers, §97 and Anm.

delöf: Sprache d. Rituals v. Durham, p. 17; Sievers, §160, 3).

ndelöf: Herrig's Archiv, LXXXIX., p. 129 ff.; Zeuner, p. 31.

ndelöf: Sprache d. Rituals v. Durham, p. 19; Zeuner, p. 35.

euner, p. 28; Sievers, §71; §156, 4).

rown, p. 77, b); Wolff, p. 57 f.

ievers, §38; Sweet: Hist. Eng. Sounds, 434 f., 464.

to be noted. *seld* for *setl* (Ps. 88, 3, 7; 118, 23, 2; 121, 5, 1) is usual in Vesp. Ps.[1] and in the older poetry, but rare in WS.

The dropping of *r* in *spæcon* (Ps. 57, 3, 3) may be due to either a Kent. or a LWS.[2] copyist.

B.—*Inflections.*

The genitives plural, *hwommona* (Ps. 117, 21, 3), *dagena* (Ps. 101, 21, 5; 118, 84, 1), *godena* (Ps. 135, 28, 1) may be either North. or LWS.[3]

helpys (*helpes*), Ps. 101, 2, 5, is an instance of the feminine genitive singular in *-es* found in Lind.[4] and DRit., also in LWS.

earun Ps. 104, 7, 2) occurs also in Vesp. Ps.[5] and in the older poetry

.—*Syncopated and Unsyncopated Forms.*

Contracted present forms[6] of the contracted verbs and of *dōn* are common to the West-Saxon and the Kentish; on the contrary, in Anglian dissyllabic forms are often employed. An examination of the metre of the later AS. poetry often reveals contracted forms requiring resolution into uncontracted, and thus furnishes a clue to the original dialect of the version. Our text yields a few such instances, which point to an Anglian original.

Ps. 102, 10, 2 has *dōn*, evidently for *dōan.*

Ps. 101, 23, 3, *dēð* for **dōið*.

Ps. 61, 9, 2, *dōð* for *dōað*.

Ps. 103, 12, 1, *onfōð* for *onfōað*.

Sievers (*Altgerm. Metrik*, p. 123, §76, 4, e) writes: "Speciell zu beachten sind hierbei wieder anglische dreisilbige superlativformen von *hēah* und *nēah*, also **hēista*, **nēista* für gemeinangl. *hēsta*, *nēsta* gegen stets zweisilbiges südeng. *hīehsta*, *hēhsta*, u. s. w."

[1] Sievers, §196, 2); §183, 2), a).

[2] Sievers, §180; Sweet: Hist. Eng. Sounds, 513.

[3] Lindelöf: Sprache d. Rituals v. Durham, p. 104; Sievers, §237, Anm. 4.

[4] Sievers, §252, Anm. 2; Lindelöf: Sprache d. Rituals v. Durham, p. 108.

[5] Zeuner, p. 31; Sievers, §427, Anm. 2.

[6] Sievers, §§373 f., 429; Altgerm. Met., p. 123, 4, *a*), *d*); PBB. X., p. 475 ff.

hēhsta (Ps. 65, 3, 5$_a$), *hēhstan* (Ps. 90, 1, 2$_a$), *hēahsta* (Ps. 112, 4, 2$_a$), might stand for **hēista(n)*, the half-line as it is being defective.

Many lines in the Psalter demand the syncopation of unprotected secondary middle vowels following a long root-vowel. Sievers[1] has observed the same peculiarity in *Beowulf* and considers it characteristic of the older poetry. In the Psalter, for unsyncopated the following syncopated forms must be substituted.

Nouns.—ǣrmergne (Ps. 55, 2, 2; 56, 10, 2), mergne (Ps. 89, 16, 1), morgne (Ps. 100, 8, 1; 142, 8, 1), drihtnes (Ps. 134, 1, 1).

Adjectives.—ǣnge (Ps. 104, 11, 2), mihtgum (Ps. 126, 5, 1), mihtge (Ps. 119, 4, 1), oferhȳdge (Ps. 88, 9, 1; 118, 21, 1; 118, 22, 2; 118, 78, 1; 118, 122, 2), sārge (Ps. 136, 2, 1), wērge (Ps. 106, 39, 4).

Verbs.—ālȳsde (Ps. 59, 4, 4), bletsge (Ps. 144, 2, 1), cnyssdan (Ps. 85, 6, 2), gehyrwde (Ps. 52, 6, 3), geswȳðde (Ps. 118, 77, 1), weorðge (Ps. 54, 10, 1).

Participles.—līcendlic (Ps. 67, 16, 3; 68, 13, 2), eardendes (Ps. 68, 26, 2), eardendum (Ps. 82, 6, 5), eardende (Ps. 135, 27, 2), gnornende (Ps. 101, 4, 6). Present participles[2] of weak verbs of Class II. have in Anglian the ending *-ende* for *-iende*; in the preceding participial forms, then, there is another trace of Anglian origin.

Four preterite participles require syncopation: gebundne (Ps. 101, 18, 2), gewordne (Ps. 52, 1, 3; 78, 4, 1), geworpne (Ps. 87, 5, 2).

In nine cases (Ps. 58, 17, 3; 65, 3, 3; 70, 5, 3; 95, 8, 3; 100, 4, 3; 118, 25, 1; 118, 61, 2; 136, 4, 2; 137, 1, 6), where the metre suggests for *geneahhige* of the text the form *geneahhe*, the latter may be an older form.

The metre also demands the substitution of the northern[3] *trēowan* for the southern *trūwian* in Ps. 51, 6, 3. In four cases *trēowan* should stand for the later[4] *trēowian* (Ps. 70, 13, 1; 117, 9, 2; 118, 48, 4; 145, 2, 1).

Of the peculiarities noted above the more important of those that may be classed as non-WS. are: $\bar{e}$ = WS. $\bar{æ}$; $\bar{e}$ = WS. *ēo* before palatals; *e* = WS. *ie*, *i*-umlaut of *ea*; $\bar{e}$ = WS. *ie*, *i*-umlaut

[1] PBB. X., p. 459.

[2] Sievers: Altgerm. Met., p. 123, §76, 7; PBB. X., p. 482.

[3] Idem, PBB. X., p. 233.

[4] Idem, Gram., §400, Anm. 2.

of *ēa*; *earun* for *beoð*; *trēowan* for *trūwian*; the various uncontracted forms of contracted verbs and of superlatives; the shorter forms of present participles of weak verbs of Class II.

D.— *Vocabulary.*

Though some of the conclusions reached by Dietrich[1] in his study of *hycgan* and *hopian* are, as will be seen, open to criticism, his method is suggestive. Having noted the frequent occurrence of *hycgan* in Ps. 51–150 of the Paris Codex as contrasted with its absence from Ps. 1–50, he examines carefully the chief AS. texts, and concludes: "An *hopian* ist die jugend, wie an *hycgan* das alter wenigstens seiner ausbreitung auffallend.... Aelfric ende des 10n. anfang des 11n. jh. gebraucht dieses gar nicht mehr, und wenigstens in seinen reden ans volk von 994 ... ist *hogian* ... an die stelle von *hycgan* eingerückt und trägt alle bedeutungen desselben." A study of the vocabulary of the two divisions of the Paris Psalter reveals many variations of this kind. Some of these have been already noted by Dietrich and explained in the same manner as the relative occurrence of *hycgan* and *hopian*. In a comparison of the vocabularies of the WS. and North. Gospels, I have discovered many similar differences of usage, which, as the two versions are of nearly the same period, cannot be explained by difference of age. A further investigation of the principal WS. and non-WS. texts shows that, in a number of instances not previously observed, the various AS. dialects employed different words to express the same idea; or at least, that while all may have possessed the same words, one dialect decidedly inclined to the use of one, another to that of another synonym. As just hinted, this comes out with especial clearness in comparing the Anglian and the West-Saxon versions of the same Latin originals in the case of the Gospels and the Psalms. Indeed, the whole of the ensuing investigation was first suggested by observing the characteristic differences between these versions in rendering the same Latin words.

From the following detailed examination, it will be evident that many of these words and forms, which, as will appear from my lists, are distinctive of the Anglian dialect, are employed almost

[1] Dietrich: Hycgan und Hopian. ZfdA. IX., p. 215 f. Dietrich observes that *hogian* first appears in the works of King Alfred.

uniformly in the metrical Psalter; and their presence in this document may, therefore, be safely taken as a proof of its Anglian origin.[1] Among the test-words selected are several mentioned by Dietrich: doubtless more might have been selected from the Psalter, had there seemed to be any advantage in lengthening the list. Considering the great number of cases involved, it appeared inexpedient to give by page and line the whole list of references for the occurrence of each of the test-words or forms in the texts with which comparison is made; I have, consequently, contented myself with simply giving the number of occurrences for each of the texts, but have endeavored to make these statistics as accurate as possible. The words selected represent: 1) different AS. renderings of the same Latin word; 2) differences of gender in the same AS. word; 3) differences of form in the plural of the same noun; 4) differences of form in the same verb. As the metrical division of the Paris Psalter is the natural point of departure, its usage will be first noted, and with it will be grouped those texts the dialect of which is virtually pure, and which in the use of the test-words most closely resemble the Psalter. The prose texts the dialect of which is known to be mixed, and the poems will be placed in separate groups. The texts chosen for comparison are Aelf. H. (Aelfric's Homilies), Aelf. OT. (Aelfric's Translation of Books of the Old Testament, this and the preceding West-Saxon of last of 10th century), Bede[2] (probably Anglian of end of 10th century), BlH. (Blickling Homilies, collected about 971 A. D.), BR.[3] (Benedictine Rule, Corpus MS., West-Saxon of 10th or early 11th century; Cotton MS. Tiberius, A. 3, West-Saxon of beginning of 11th century, with a mixture of Kenticisms), CGl. (Corpus Gloss, Kentish of 8th century), Chr. P. and L. (AS. Chronicles, Parker MS. and Laud MS., West-Saxon, Laud MS. of 12th century), CP.[4] (Cura Pastoralis, West-Saxon of

[1] It may be remarked that recent observations tend to confirm this view; cf. on the use of *nymðe* the article by Prof. Mather in Mod. Lang. Notes, Vol. IX., No. 3, pp. 151–155. This appeared after the above investigation had been completed.

[2] Miller: Bede's Ecclesiastical History, E. E. T. S., No. 95, Introduction.

[3] The citations from BR., except where otherwise indicated, are from the Corpus MS.

[4] To the Latin original of CP., I have not had access. The citations are from the Hatton MS.

9th century), DRit. (Durham Ritual, Northumbrian of end of 10th century), Ead. (Eadwine's Psalter, dialect and date not yet determined), Gosp. (West-Saxon Gospels of 10th century), Laws (AS. Laws of 10th, 11th and 12th centuries, mainly West-Saxon, three codes are Kentish), Lind. (Lindisfarne Gospels, Northumbrian of about 950 A. D.), LS. (Liber Scintillarum, West-Saxon of early 11th century), Mar. (Martyrology Fragment, Kentish of latter half of 9th century), Or. (Alfred's Orosius, West-Saxon of 9th century), Ps. I. (Psalms 1–50 of the Paris Codex), Ps. II. (Psalms 51–150 of the Paris Codex), R[1]. (Rushworth[1], Mercian of latter half of 10th century), Vesp. (Vespasian Psalter and Hymns, Mercian of first half of 9th century), An. (Andreas), Beow. (Beowulf together with the Finnsburg Fragment), BD. (Bede's Death-Song), Byrht. (Byrhtnoth's Death), Cæd. (Cædmonian Poems), Cha. (Charms), Chr. (Christ), ChronP. (Poems from AS. Chronicle), CW. (Complaint of Wife), DL. (Deor's Lament), El. (Elene), FL. (Fæder Larcwidas), Guð. (Guðlac), GV. (Gnomic Verses), HH. (Harrowing of Hell), Hym. (Hymns and Prayers),[1] JD. (Judgment Day), Jud. (Judith), Jul. (Juliana), Max. (Maxims), MC. (Bi Monna Cræftum), Men. (Menologium), Met. (Metra), MH. (Message of Husband), ML. (Bi Monna Leas), MM. (Bi Manna Mode), Pan. (Panther), Ph. (Phoenix), R. (Rhyme-Song), RC. (Ruthwell Cross), Rid. (Riddles), Ru. (Ruin), Sea. (Seafarer), SB. (Address of Soul to Body), SS. (Salomo and Saturn), VC. (Vision of the Cross), Wan. (Wanderer), WC. (Wonders of Creation), Wid. (Widsið).

1.—*Differences of synonyms with special reference to renderings from the Latin.*

The rendering of the idea *righteous, righteousness* by *soðfæst* and derivatives:[2]

(*a*) 1). Ps. II. (in)justus = (un)soðfæst, 37 (Ps. 54, 22; 57, 9; 67, 2; 68, 29; 74, 9; 93, 20; 110, 1; 111, 4; 117, 15, 19, etc.); riht, 1 (Ps. 57, 1)—(in)justitia = (un)soðfæstnyss, 16 (Ps. 70, 16; 71, 4; 84, 10, 12; 88, 14; 102, 17; 105, 3; 110, 2; 111, 3, etc.); soð, 5 (Ps. 57, 1; 70, 18; 71, 1, 2; 74, 2); unriht, 2 (Ps. 93, 4; 118, 133); soð and riht, 1 (Ps. 97, 9); soð dæd, 1 (Ps. 71, 3); soðfæst

[1] Grein: Ags. Poesie, Bd. II.

[2] In the following enumeration, the renderings of *unrighteous* and *unrighteousness* are cited along with those of *righteous* and *righteousness*.

weorc, 5 (Ps. 68, 28; 70, 14, 20, 22; 118, 138); rihtwisness, 1 (Ps. 87, 12)—justificatio = soðfæstnyss, 14 (Ps. 118, 8, 12, 16, 24, 26, 27, 54, 56, 64, 117, etc.); soðfæst weorc, 4 (Ps. 118, 68, 71, 83, 112); soðfæst word, 5 (Ps. 104, 40; 118, 20, 80, 124, 135); soð weorc, 2 (Ps. 118, 94, 141); soð word, 1 (Ps. 118, 93); soðcwydas, 1 (Ps. 118, 48); rihtwisness, 1 (Ps. 88, 28). Lind. justus = soðfæst, 31; reht, 1—justitia = soðfæstniss, 10—justificatio = soðfæstniss, 1—justificare = gesoðfæstan, 4. R[1]. justus = soðfæst, 14; reht, 1—justitia = soðfæstniss, 6—justificare = gesoðfæstan, 2.

DRit. justus = soðfæst, 29—justitia = soðfæstniss, 20—justificare = gesoðfæstan, 1.

2). Ps. I. justus = rihtwis, 46; riht, 3—justitia = rihtwisness, 26; riht, 3—justificare = gerihtwisan, 2. Vesp. justus = rehtwis, 58; reht, 4—justitia = rehtwisness, 82—justificatio = rehtwisness, 30; gerehtwisung, 1—justificare = gerehtwisian, 5. Gosp. justus = rihtwis, 25; riht, 4—justitia = rihtwisness, 10—justificatio = rihtwisness, 1—justificare = gerihtwisian, 4. BR. justitia = rihtwisness, 7; rihtwis weorc, 1; riht, 1. LS. justus = rihtwis, 91; riht, 7—justitia = rihtwisnyss, 41—justificatio = rihtwisnyss, 1—justificare = gerihtwisian, 8. Bede. justus = riht, 4; reht, 3; rihtwis, 1. Aelf.OT. justus = rihtwis, 18; riht, 6—justitia = rihtwisness, 10; riht, 1.

just or righteous, justice or righteousness = CP. ryhtwis, 32; ryht, 21; rihtwislic, 10; rihtlic, 8—rihtwisness, 52; ryht, 9. ChrL. rihtwisness, 2. Aelf. H. rihtwis, 128; rihtwis and riht, 5; rihtlic, 1; soðfæst, 1—rihtwisness, 100; soðfæstnyss, 1; riht, 1—justify = gerihtwisian, 4.

(*b*) This group includes AS. prose texts the dialect of which is not pure. BlH. and several codes of the Laws have no Latin original.

Ead. justus = soðfæst, 31; rihtwis, 27: riht, 4—justitia = rihtwisness, 45; soðfæstness, 39; rihtwisness and soðfæstness, 2; riht, 2—justificatio = soðfæstness, 26; rihtwisness, 2—justificare = gerihtwisan, 3; gesoðfæstan, 2. Laws. justus = riht, 18; ryht, 2; rihtlic, 2—justitia = riht, 11; ryht, 1; rihtwisness, 2. BlH. rihtwis, 5; soðfæst, 7—rihtwisness, 4.

(*c*) This group contains the chief AS. poetical texts.

1). just, righteous; justice, righteousness = Beow. soðfæst, 1—riht, 1. Cæd. soðfæst, 14; riht, 2. Chr. soðfæst, 7; riht, 4; rihtwis, 1. Ph. soðfæst, 4; riht, 1. Guð. soðfæst, 3; riht, 2. Jul. soðfæst, 6. An. soðfæst, 4; ryht, 1. El. soðfæst, 2—soð-

fæstness, 1; riht, 3. Pan. soðfæst, 1. SB. (Cod. Verc.) soðfæst, 1. SS. soðfæst, 2. Hym. soðfæst, 8; rihtwis, 3; riht, 1. Char. soðfæst, 1. ChronP. soðfæst, 2.

2). Byrht. riht, 1. Met. rihtwis, 6; soðfæst, 1—rihtwisness, 4; soðfæstness, 1.

Evidently the usage of Ps. II. coincides with that of Lind., R^1, and DRit., all of which are Anglian of the 10th century. Of group (*a*), 2), Aelf. H. alone employs any form of *soðfæst*, and then but in two instances. The texts of this group, with the exception of Vesp. and probably Bede, are West-Saxon. The texts of group (*b*) show the usage of both the preceding groups; while the poetical texts, with the exception of Byrht. and Met., which are probably West-Saxon, correspond closely to group (*a*), 1). We may, accordingly, affirm that the employment of *soðfæst* and derivatives = *justus* and derivatives is an Anglian characteristic.

The rendering of *unless, except*, by *nymðe* or its variant forms.

(*a*) 1). nisi = Ps. II. nymðe, 5 (Ps. 93, 16; 123, 1 (2); 126, 1, 2); *nymðe* in added AS. phrases, 5 (Ps. 52, 7; 58, 1; 65, 18; 83, 6; 118, 93). Vesp. nemne, 4; nemðe, 3; nymðe, 1; nybðe, 1; nibðe, 1. R^1. nymðe, 16. Lind. nymðe, 5; buta, 38. Bede, nemne, 16; næmne, 1.

2). nisi = Ps. I. bute, 1. Gosp. buton or bute, 43. DRit. butan, 6. BR. buton, 18. LS. butan, 23. Or. buton, 16. Aelf.OT. buton, 9.

unless, except = CP. buton, 25. ChrP. buton, 1. ChrL. buton, 12. Aelf.H. buton, 83.

(*b*) nisi = Ead. nimne, 4; nimme, 1; nimðe, 5; bute, 1. Laws. buton, 95. BlH. unless, except = buton, 39; nemðe, 1; nemne buton, 1; nefne, 1.

(*c*) unless, except = 1). Beow. nefne, 5; næfne, 2; nemne, 3; nymðe, 2; buton, 6. Cæd. nymðe, 17; nimðe, 1; buton, 5. Jud. nymðe, 1. Ph. nemne, 1. Rid. nymðe, 6. Chr. nymðe, 1; buton, 2. Guð. nemne, 1; buton, 2. Jul. nemne, 1; buton, 2. An. nemne, 1; buton, 2. JD. nymðe, 1. CW. nemne, 1. RS. nefne, 1. GV. nefne, 2. FL. nefne, 1. Sea. nefne, 1. Wan. nemðe, 1. ML. nimðe, 1. Max. nefne, 1.

2). El. buton, 4. SB. (Cod. Verc. & Exon.) buton, 1. Byrht. buton, 1. Met. buton, 3. ChronP. buton, 1.

nymðe occurs in prose only in Anglian, in the doubtful Ead., and in the mixed collection BlH.; moreover, it is employed in all

the Anglian prose texts except DRit.; it appears in all the poems included in the above list, except five, three of which (Byrht., Met., and ChronP.) are doubtless West-Saxon. *nymðe* may be said to be purely Anglian.

The rendering of the idea *tribulation* by *costung*.

(*a*) 1). tribulatio = costung, Ps. II., 16 (Ps. 58, 17; 65, 13; 106, 5, 12, 18, 27, 38; 114, 4; 117, 5; 118, 143; 142, 12, etc.); earfoð, 8 (Ps. 53, 7; 59, 10; 70, 19; 76, 2; 85, 6; 90, 15; 107, 11; 141, 2). Lind. costung, 7. DRit. costung, 7; swoenc, 1; gistyrenis, 1.

2). tribulatio = Ps. I. earfoð, 42; geswinc, 2; ðearf, 1; nydðearf, 1. Vesp. geswencedness, 24; geswinc, 11. R[1]. ðrycness, 3; swincness, 1. Gosp. gedrefedness, 5; geswencedness, 1; gedeorf, 1. BR. gedrefedness, 1. LS. gedrefednyss, 10. Aelf. OT. geswinc, 1.

tribulation = CP. geswinc, 3; earfeðe, 8. Aelf. H. gedrefedness, 2; earfoðnyss, 6; geswinc, 5.

(*b*) tribulatio = Ead. eærfoðness, 15; geswinc, 1; geswencness, 1; eærfoðness and swinc, 11; geswinc and earfoð, 1; geswinc and eærfoðness, 6. BlH. earfoð, 4; earfoðness, 5.

(*c*) 1). tribulation = Hym. costung, 2; earfoð, 1.

2). Beow. earfoð, 1. Cæd. earfoð, 5. Guð. earfeðe, 8. Chr. earfeðe, 6. El. earfoð, 2. Jul. earfoð, 4. DL. earfoð, 1. Sea. earfoð, 1. SS. earfoð, 1. Men. earfeðe, 1. Met. earfoð, 3. Wan. earfoð, 1.

costung = *tribulation* occurs only in the Anglian texts Lind. and DRit., and in Hym.; hence, though not found in all the Anglian documents, this meaning is peculiar to the Anglian.

The rendering of the idea *altar* by *wigbed*, *wibed*, or *wifod*.

(*a*) 1). altar = Ps. II. wigbed, 2 (Ps. 83, 4; 117, 25). Vesp. wibed, 4. Lind. wigbed, 6. R[1]. wibed, 3; weofud and wibed, 2; wifod, 1. DRit. wigbed, 3. Bede. wigbed, 12; wibed, 1.

2). altar = Gosp. weofod, 6; altar, 1. BR. weofod, 3. LS. weofud, 3. Aelf. OT. weofod, 49. CP. weobud (wiobud), 7; wiofud (weofud), 2; wiebed, 1; alter, 3. ChrL. weofod, 4; wefod, 1. Aelf. H. weofod, 19; wifod, 1.

3). Ps. I. altar = alter, 2.

(*b*) altar=Ead. wibod, 1; wiebed, 1; wifod, 2. Laws. weofod, 16; wiofod, 4; wigbed, 1. BlH. weofod, 5; alter, 1.

(*c*) Cæd. wibed, 3; weobedd, 1. Char. weofod, 1.

With the exception of two instances in the Laws and Aelf. H., the forms *wigbed*, *wibed*, *wifod*, with palatal umlaut, appear only in Anglian texts, the doubtful Ead., and in Cæd.; these forms have been already noted by Sievers[1] as Anglian.

The rendering of the idea *pit* by *seaδ*.

(*a*). 1). Ps. II. fovea = seaδ, 2 (Ps. 56, 8; 93, 12)—lacus = seaδ, 2 (Ps. 87, 4, 6)—puteus=seaδ, 3 (Ps. 54, 23 (2); 68, 15). Lind. fovea = seaδ, 3; hol, 1; puteus = seaδ, 1; pytt and wælla, 1. Bede. fovea=seaδ, 3. R¹. fovea=seaδ, 1; seaδ and pytt, 1; hol, 1. LS. fovea = seaδ, 1; pytt, 1. Vesp. fovea = seaδ, 3—lacus = seaδ, 3—puteus = seaδ, 2.

2). Ps. I. lacus = pytt, 4—sepulcrum = pytt, 1. Gosp. fovea = pyt(t), 3; hol, 1—puteus = pytt, 2. Aelf. OT. lacus = pytt, 2—puteus = pytt, 11—cisterna = pytt, 8. CP. pit = pytt, 5. Aelf. H. pytt, 1.

(*b*) Ead. fovea = pit and seæδ, 1; seaδ, 2—lacus = seaδ, 3—puteus = seaδ and pyt, 2. Laws. pyt, 1.

(*c*) 1). pit = VC. seaδ, 1. Chr. seaδ, 1. Jul. seaδ, 2. El. seaδ, 1. Met. seaδ, 1.

2). Char. pyt, 1.

With the exception of one instance in LS., *seaδ* is found only in Anglian prose and the doubtful Ead., in four poems that are probably of Anglian origin, and once in Met. *seaδ* is doubtless a synonym peculiarly Anglian.

The rendering of the idea *servant* by *esne*.

(*a*) 1). servus = Ps. II. esne, 30 (Ps. 68, 37; 77, 69; 78, 11; 79, 5; 88, 3, 32, 43; 104, 6, 21; 108, 27, etc.); scealc, 12 (Ps. 85, 2, 3; 88, 17; 89, 15, 18; 101, 12, 25; 104, 22; 118, 94; 134, 1); scealc-ombeht, 1 (Ps. 115, 6); ombyht-scealc, 1 (Ps. 133, 1); ombiht-mæcg, 1 (Ps. 143, 11); ambyht-mæcg, 1 (Ps. 101, 12); δeow, 1 (Ps. 118, 49)—ancilla = δeowe, 2 (Ps. 85, 15; 115, 6); δeowene, 1 (Ps. 122, 3). Lind. esne, 23; δegn, 21; δræl, 11; δræl and esne, 3; δea and δegn, 3; δea and δræl, 1; δea and esne, 2; δræl and δea, 1; δegn and esne, 1; δea, 2; δeow, 1. R¹. esne, 22; δeuw, 4; esne and δeuw, 1. DRit. esne, 22; δegn, 1; δræl, 1.

2). servus=Ps. I. δeow, 5. Vesp. δiow, 34; δeow, 14; δieow, 1; δeo, 1. Gosp. δeow(a), 56. BR. δeow, 4. LS. δeow, 16. Bede. famulus = δeow, 25; esne, 1—vir = esne, 1. Aelf. OT. δeow(a), 49; δegen, 5—vir = esne, 7. servant = CP. δeow, 18;

[1] Sievers: Gram. §222, Anm. 1.

ðegn also used, but when employed together with ðeow, ðegn = servant, ðeow = slave; in other cases, either may signify *servant*; servant=esne, 2. Or. ðeow, 10. Aelf. H. ðeow, 69; ðegen, 6; ðen, 3.

(*b*) servus = Ead. ðeow, 30; ðiow, 15; ðyow, 1; ðeo, 1. BlH. *servant* always = ðegn or ðeow. Laws. *minister* or *servus* = ðeow, 46; ðeowman, 13; ðeuw, 3; ðeow esne, 1; ðræl, 2. *esne*[1] appears in many of the laws, in all fourteen times. In both the WS. and the Kent. laws *esne* and ðeow occur.

(*c*) servant, disciple = 1) Cæd. esne, 1; ombihtscealc, 1; scealc, 2; ðeow, 3—vir = esne, 2. Rid. esne, 8; ðiow, 1.

2). Beow. scealc, 1; ðeow, 1. Jud. ombyhtscealc, 1. Guð. ðeow, 6; ombehtðegn, 4. An. scealc, 1. El. scealc, 1. Men. ðeow, 1. Byrht. scealc, 1. Met. scealc, 1; ðeow, 1—vir = esne, 2. ChronP. ðeow, 1.

esne, *servus*, is found only in the Anglian prose texts Lind., R[1]., DRit. and Bede, in the Laws, and in Cæd. and Rid., hence the meaning *servus* is peculiar to the Anglian.

The rendering of the idea *tabernacle* by *selegescot.*

(*a*) 1). tabernaculum = Ps. II. selegescot, 8 (Ps. 60, 3; 77, 28; 82, 6; 107, 6; 131, 3, 5, 7; 146, 11); eardung-stow, 2 (Ps. 64, 4; 108, 7), snytru-hus, 1 (Ps. 77, 60); hus, 2 (Ps. 77, 67; 90, 10). Vesp. selegescot, 1; geteld, 36. R[1]. selescot, 2—nidus = selescot, 1.

2). tabernaculum = Ps. I. tempel, 10; geteld, 1. Gosp. earding-stow, 4. Lind. hus, 4. DRit. hus, 2; husincil, 2; hus-templ, 1; us, 1. BR.[2] healle on inne, 1; healle oððe inne, 1; inn, 1. LS. wuning, 1. Aelf. OT. geteld, 32; halge stow, 9; templ, 7; eardungstow, 7; wurðungstow, 1; stow, 2.

(*b*) tabernaculum = Ead. eærdung, 12; geteldung, 10; eardung-stow, 4; geteltung, 2; geteldung and eærdung, 2; eærdung and teld, 2; getæld, 1; eærdung and geteld, 1; gesele, eærdungstow and teld, 1; geteld and eærdung-stow, 1; teldung and eardung, 1. BlH. geteld, 1.

[1] Cf. Schmid's discussion of *esne* in the vocabulary of the "Gesetze der Angelsachsen." After citing various authorities, Dr, Schmid concludes that '*esne* corresponds closely to the German *knecht*, and probably included both *free* and *unfree*, later signifying *juvenis*, *vir*. *ðeow* usually included *unfree* alone. Both words occur in all the laws, often without distinction of meaning. In general, *esne* is used in the older, *ðeow* in the later laws.'

[2] Cotton MS.

(*c*) In the poems, *tabernacle, church* = tempel, cirice; Chr. = selegescot, 1. Outside of Ps. II., *selegescot* occurs only in the Anglian prose texts Vesp. and R[1]., and in Chr.; it may, therefore, be considered a rare Anglian word.

The rendering of the idea *hope* by *(ge)wenan.*

(*a*) 1). sperare = Ps. II. gewenan, 9 (Ps. 51, 7; 55, 4; 61, 10; 63, 9; 68, 3; 70, 1; 118, 42; 144, 16; 146, 12); wenan, 3 (Ps. 55, 3; 62, 2; 118, 40); (ge)treowian, 5 (Ps. 54, 24; 70, 13; 117, 9; 118, 43; 130, 5); (ge)treowan, 5 (Ps. 118, 74, 114; 129, 5 (2), 6); getruwian, 2 (Ps. 51, 6; 118, 147); getrywian, 1 (Ps. 118, 81); gelyfan, 2 (Ps. 55, 9; 113, 19); hycgan, 4 (Ps. 61, 8; 90, 2; 113, 18; 142, 8); hihtan (hyhtan), 3 (Ps. 85, 2; 90, 4, 14). Gosp. wenan, 2; hyhtan, 3; hopian, 2. Lind. hyhtan and woenan, 2; hyhtan, 6. R[1]. wenan, 1.

2). sperare = Ps. I. truwian, 2; hyhtan, 2; hopian, 32. Vesp. hyhtan, 71. DRit. hyhtan, 11. BR. hihtan (hyhtan), 2. LS. hopian, 7. Bede. hyhtan, 1. CP. hope = hopian, 4. Aelf. H. hopian, 6.

(*b*) sperare = Ead. (ge)wenan and hihtan, 16; hyhtan, 18; hyhtan and hopian, 2; (ge)wenan, 30; hopian, 5. BlH. hope = hopian, 2; hyhtan, 1.

(*c*) hope=Beow. wenan, 10. Cæd. wenan, 7. Jud. hopian, 1. Rid. wenan, 2. Chr. wenan, 2; hyhtan, 1. Guð. wenan, 3; hycgan, 1. Jul. wenan, 2. An. wenan, 1. El. wenan, 1. Ph. wenan, 1. Met. wenan, 4. GV. wenan, 1. ML. hycgan, 1; hyhtan, 1. HH. wenan, 1. SS. wenan, 1.

Dietrich,[1] in considering the relative age of *hycgan* and *hopian*, classes *wenan* with the former among the older synonyms, saying: "bei Aelfric ist *hopian* und *hopa* sehr gewöhnlich . . . zuweilen hat er das noch ältere *wenan*, aber in dem späteren sinne von wähnen . . . die psalmen dagegen haben von 51 an bis zu ende gar kein *hopa, hopian*, sondern nur jene ältesten ausdrücke dafür, während dieselben von anfang bis ps. 50 überaus häufig *hopian* und kein *wenan* mehr im sinne von *hoffen* stellen." The above comparison, however, shows *(ge)wenan* to have been used for *sperare* in other prose texts of the same period as Aelfric, as well as in several of the older poems and in Met. Two of the prose texts in which *wenan* occurs are Anglian, one mixed, and one WS. We may at least conclude that the employment of *wenan* = *sperare* is not an indication of the age of a document.

[1] ZfdA. IX., p. 218.

hycgan and its compounds occur with significations other than *sperare* as follows: *cogitare, meditare, studere, contemnere.*

(*a*) Ps. II. hycge, 4 (Ps. 118, 69, 106, 146; 120, 3); hycgeað, 3 (Ps. 72, 1; 139, 2, 8); hicgen, 1 (Ps. 132, 1); hycgean, 1 (Ps. 76, 6); hycgende, 3 (Ps. 67, 21; 68, 25; 105, 4); hogede, hogedon, 9 (Ps. 57, 2; 69, 3; 72, 6; 77, 20, 35; 82, 3; 108, 16; 118, 81; 142, 5); forhycgan, 1 (Ps. 68, 34); forhycgeað, 1 (Ps. 52, 6); forhogede, forhogedon, 9 (Ps. 77, 24, 59, 62; 88, 32; 101, 15; 105, 29; 106, 39; 118, 118, 141). Vesp. hycgan, 1; hogde, 10; hogiað, 2. Lind. hycgan, 4; hogað, 2; hogas, 2; hogeð, 1; hogde, 1. DRit. hogað, 2; hogode, 6. BR.[1] hycge, 1; hicgan,[2] 2. LS. hicgan, 3. Bede. hycgan, 6; hogode, 5. CP. hycgan, 16; hogode, 9; hogað, 1. Gosp. hogað, 5; hogode, 2.

(*b*) Ead. hygode, 2; hygede, 2; hogode, 3. BlH. hycgan, 4; hogode, 8; hogað, 3.

(*c*) Beow. hycgan, 8; hogode, 3. BD. hycggan, 1. Cæd. hycgan, 10; hogede, 8. Jud. hycgend, 1; hogede, 2. Rid. hycgan, 2. Chr. hycgan, 3; hogde, 3. Ph. hycge, 1. Guð. hycgan, 5; hogde, 3. An. hycgan, 5; hogode, 5. Jul. hycgan, 4; hogde, 6. El. hycgan, 6. Wan. hycge, 1. WC. hycgende, 1. Sea. hycgan, 1. CW. hycgan, 2. MH. hycge, 1. SB. hogodest, 1. MC. hycgan, 3. GV. hycgende, 1. SS. hycgan, 1. R. hycgað, 1. Byrht. hicgan, 1; hogode, 2. Met. hycgan, 5. FL. hycgan, 2. Hym. hogode, 1. Max. hycgan, 2.

hycgan[3] and its compounds, considered by Dietrich to be old forms, appear in most of the poems, and in several of the prose texts as late as the tenth century, of which three are Anglian, one probably Anglian, two mixed, and four West-Saxon. The employment of this verb is, accordingly, no sign of the age of a text.

Results.—Of the words enumerated in the above comparison, *soðfæst* and its derivatives = *righteous* and its derivatives, *nymðe, costung* = *tribulation, wigbed, seað, esne, selegescot,* predominate in the northern prose texts and are undoubtedly Anglian; *wenan*

[1] Corpus MS.

[2] Cotton MS.

[3] Except in the case of Ps. II., occurrences of the compounds of *hycgan* are enumerated with those of the simple verb, instances of present *y*-forms with occurrences of *hycgan*, instances of preterite *o*-forms with occurrences of *hog(o)de. o*-forms may be as readily derived from *hogian*, and are not cited from texts in which *hogian* occurs and no *y*-forms appear.

(*hope*) and *hycgan* are evidently not confined to the older documents. In the use of *soðfæst, nymðe, wigbed, seað, wenan,* and *hycgan,* the evidence of the poems agrees with that of the prose texts, but furnishes few instances of the use of *costung* = *tribulation,* of *esne,* and *selegescot.*

2.—*Differences of gender.*

The predominant use of *sæ* as masculine:

(*a*) 1). Ps. II. *sæ,* masc. 12 (Ps. 76, 16; 88, 8; 94, 5; 105, 8, 9, 18; 113, 3, 5; 134, 6; 135, 13, 15; 145, 5), fem. 2 (Ps. 65, 5; 67, 22). Vesp. masc. 11, fem. 1. Lind. masc. 8. R[1]. masc. 5. Bede. masc. 14, fem. 13. Or. masc. 39, fem. 11 (7 of these instances occur in Ohthere and Wulfstan). ChrL. masc. 3, fem. 1.

2). Ps. I. *sæ,* fem. 3. Gosp. fem. 25. CP. fem. 4, masc. 1. ChrP. fem. 3. Aelf. H. fem. 33, masc. 1. Aelf. OT. fem. 35.

(*b*) Ead. *sæ,* masc. 7; fem. 6. BlH. fem. 3, masc. 1.

(*c*) 1). Beow. *sæ,* masc. 1; fem. 1. Cæd. masc. 6. Ph. masc. 1. Chr. masc. 5. Sea. masc. 1. Met. masc. 1, fem. 4.

2). Wan. *sæ,* fem. 1. GV. fem. 1.

The only prose texts in which *sæ* as masculine predominates are, with the exception of Orosius and Chr.L., pure Anglian; the WS. prose and BlH. prefer *sæ* as feminine; the usage of Bede and Ead. is almost equally balanced between the two genders; while out of twenty-two occurrences of *sæ* in the poems, fifteen are masculine. The Anglian seems to have preferred *sæ* as masculine, the West-Saxon *sæ* as feminine.

The predominant use of *flod* as masculine:

(*a*) 1). Ps. II. *flod,* masc. 5 (Ps. 68, 14, 35; 76, 13; 79, 11; 87, 17). R[1]. masc. 1. Vesp. masc. 11. BR. masc. 1. LS. masc. 1.

2). Ps. I. *flod,* neu. 1. Gosp. neu. 1. ChrL. neu. 1. Aelf. H. neu. 3. Aelf. OT. neu. 6, masc. 1. ChrP. masc. 1, neu. 1.

(*b*) Ead. *flod,* masc. 4.

(*c*) Beow. *flod,* masc. 1. Cæd. masc. 6. Rid. masc. 3. Chr. masc. 1. An. masc. 4. El. masc. 1. Byrht. masc. 1. ChronP. masc. 1. Met. masc. 1.

All that can be inferred in regard to *flod* is the tendency of the West-Saxon to employ this word as neuter. In fact, the evidence of variation in gender is much less trustworthy than that of variation in the choice of synonyms.

3.—*Differences of plural forms.*

The plural ending of *freond* and *feond* in *-as*:

(*a*) 1). amici = Ps. II. freondas, 1 (Ps. 87, 8); frynd, 2 (Ps. 87, 18; 138, 15)—inimici = feondas, 27 (Ps. 55, 8; 58, 3; 65, 2; 68, 17, 20; 70, 9; 71, 9; 77, 66; 88, 20, etc.); fynd, 14 (Ps. 53, 7; 55, 1; 59, 11; 69, 2; 73, 17; 79, 6; 80, 13, 14; 88, 9; 91, 10, etc.); feond, 4 (Ps. 82, 2; 91, 8; 104, 20; 107, 12). Lind. freondas, 2; friondas, 6; fiondas, 9. R[1]. fiondas, 2; feondas, 1. DRit. fiondas, 2.

2). amici = Ps. I. frynd, 3—inimici = fynd, 39. Vesp. freond, 2; feond, 34; fiond, 21. Gosp. frynd (freond), 7; fynd (feond), 9. BR. fynd, 1. LS. frynd, 2; fynd, 7—hostes = fynd, 1. Bede. feond, 3; fynd, 1. CP. friend, 2; freond, 1; fiend, 2; fiond, 1. Or. friend, 1; fiend, 1. Aelf. OT. frynd, 6; fynd, 26—hostes = fynd, 1. Aelf. H. frynd, 19; fynd, 19. ChrL. freond, 3; feond, 1.

(*b*) amici = Ead. freond, 1; friend, 1—inimici = fiend, 34; fyond, 5; find, 5; fiond, 4; feond, 2. Laws. freond, 2; frynd, 6; frind, 1; gefan, 2; fynd, 1. BlH. frynd, 1; fynd, 2.

(*c*) 1). foes = VC. feondas, 3. Guð. feondas, 3. SS. feondas, 1.

2). Beow. feond, 1. Cæd. friends = frynd, 1; freond, 1—foes = feondas, 2; feond, 5; fynd, 3. Jud. fynd, 2. El. frynd, 1. WC. frynd, 1. HH. find, 1. Byrht. fynd, 2. Met. frynd, 1. Max. frynd, 1.

In the prose texts, the plurals in *-as* are characteristic of the purely Anglian Lind., R[1]. and DRit., no other forms occurring in these documents. In the poems, the shorter plural forms are more common, but this may readily be the result of a change in the transcription by WS. scribes.

In Ps. II. *usic*, accusative plural of the pronoun of the first person, occurs 4 times (Ps. 63, 4; 64, 3; 66, 6; 89, 19). *usic* has been classified by Sievers[1] as a purely North. form.

4.—*Differences of verb-form.*

The predominance of *cwom*, *cwoman* as preterite forms of *cuman*.[2]

(*a*) 1). Ps. II. *cwom*, *cwoman* and their compounds, 19 (Ps. 54, 5; 68, 8; 72, 6; 76, 15; 77, 18, 30, 33; 82, 7; 84, 10; 89, 12, etc.); com, comon, etc., 15 (Ps. 67, 24; 58, 9; 72, 6; 73, 14; 77,

[1] Gram. §332, Anm. 3.

[2] In the following list, the occurrences of *cwoman* and *coman* are cited together with those of *cwom* and *com*. In the enumeration of instances of the latter forms, those of their compounds are included.

27; 78, 1, 10; 93, 5; 97, 8; 104, 35, etc.). Vesp. cwom, 18; com, 4. Lind. cwom, 264. R[1]. cwom, 59; quoman, 1; com, 7. DRit. cwom, 12. Bede. cwom, 150; com, 83. CGl. cuom, 1. Mar. cwom, 4.

2). Ps. I. com, 10. Gosp. com, 232. BR. com, 4. LS. com, 1. Or. com, 52. CP. com, 11; cwom, 1. ChrP. com, 45; cuom, 16. ChrL. com, 259. Aelf. H. com, 280. Aelf. OT. com, 121.

(*b*) Ead. com, 11. BlH. com, 43; cwom, 5. Laws. com, 8; cwom, 1.

(*c*) 1). Beow. cwom, 23; com, 19. Cæd. cwom, 21; com, 44. Rid. cwom, 4; com, 1. VC. cwom, 2; com, 1. Chr. cwom, 18. Guð. cwom, 16; com, 1. Jul. cwom, 3. An. cwom, 3; com, 17. El. cwom, 6; com, 1. Ru. cwom, 1. Wid. cwom, 1. Wan. cwom, 4. RC. cwom, 2. HH. cwom, 2. SS. cwom, 2.

2). Byrht. com, 2. Jud. com. 4. Met. com, 9. Char. com, 3. ChronP. com, 7.

In the prose texts *cwom* predominates only in the Anglian and in the Kentish CGl. and Mar. *cwom* is common in the poems usually considered Anglian, but often appears side by side with *com*. The frequent occurrence of *com* here may again be due to changes in the West-Saxon transcriptions. In weighing the evidence of the relative use of *cwom* and *com*, due allowance must be made for the possibility that such variation of usage may indicate merely the preference of the scribe.

Summary.—As far as the prose texts are concerned, of the synonyms noted as peculiar to Ps. II., all but two, *wenan* (*hope*) and *hycgan*, have proved to be characteristic of the Anglian dialect. The two verbs excepted are found in several documents of the tenth century; their presence, therefore, is not a sign of the antiquity of the text, as Dietrich supposed. The use of *sæ* and *flod* as masculine may be regarded as an Anglian tendency, though occasionally found outside of that dialect. The predominance in Anglian of *cwom*, *usic*, and the plural forms of *freond* and *feond* in *-as* also tends to confirm the theory of the Anglian origin of Ps. II. The usage of the older poetry coincides with that of the Anglian prose in regard to four out of seven synonyms;[1] in regard to gender, generally in *sæ* and always in *flod*; but in regard to the use of *com* and *cwom*, and of the plural forms of *freond* and *feond*, the older poetry varies. As, however,

[1] *hycgan* and *wenan* occur in both the earlier and the later poetry as well as in the Anglian and the West-Saxon prose.

it is generally agreed that this poetry has been transcribed from its original dialect, which was probably Anglian, into the West-Saxon, it is not surprising that we find in the older poems not only peculiarities of the Anglian, but also of the West-Saxon, and we may thus explain the variation of the usage of the Anglian poetry from that of the Anglian prose.

Besides these main results, some other interesting facts have been brought to light by this examination of Anglo-Saxon usage. In ten cases of comparison of AS. renderings of the Latin, the usage of Ps. II. is opposed by that of Lind. in one instance only, by that of R^1. in one only; in one instance the test-word does not occur in R^1. *flod* does not appear in Lind. in such connection as to reveal its gender; in both Lind. and R^1., however, as in Ps. II., *sæ* occurs as masculine only. In the use of the plural forms in *-as*, and of *cwom*, Lind., R^1., and Ps. II. agree. Hence, with the exception of one instance,[1] these three texts may be said to correspond in the usage of our test-words and forms. DRit. agrees less closely with Ps. II.; out of the whole number of words and forms chosen for comparison—including *usic*, fourteen in all —DRit. offers three exceptions to the usage of Ps. II. and in three cases has not the test-word.

II.—Relation of the Anglo-Saxon Translation of the Metrical Psalter to the Latin Original.

Dr. Bruce, in his dissertation, *The Anglo-Saxon Version of the Book of Psalms Commonly Known as the Paris Psalter*, Baltimore, 1894, pp. 123 ff., has shown that the metrical division of the Anglo-Saxon version is not based on the Latin text that is arranged side by side with it in the MS., but upon some other text of the Roman Psalter that does not agree exactly with any of the forms in which this version has been edited. A comparison shows, however, that the resemblance of the Latin text actually used to that which is found in the Paris MS. was so great that variations from the Latin original may, in general, be formulated and described upon the basis of comparison with the latter, though in some instances a different reading may account for an apparent variation from the Latin text.

[1] In the one case of disagreement with Lind., Ps. II. agrees with R^1., and with Lind. in the one instance of difference from R^1.

A.—*Mistranslations.*

The mistranslations found in the Psalter may be classed as misinterpretations of words or phrases, or of clauses or groups of clauses. Many slight inaccuracies belong properly under the head of *Paraphrase*; those mentioned here are such as actually alter the sense of the original.

1. *Words and phrases mistranslated.*

Ps. 54, 20. divisi sunt ab ira *vultus* ejus = Forðon hi synt on yrre ut adælde, *Ne hi sylfe wel geseon æfre. vultus*, a genitive dependent on *ira*, has been misinterpreted by the italicised AS. clause.

Ps. 55, 9. In Deo laudabo *verbum*, et in Domino laudabo sermonem = Ic on God *min word* georne herige. *verbum* is taken as *my* word instead of *God's* word.

Ps. 57, 7. super *eos*[1] cecidit *ignis* = swa heo feallað on ðæt (fyr). *ignis* being construed as accusative and *eos* as nominative, the translation gives the reverse of the Latin thought.

Ps. 58, 4. *Sine* iniquitate cucurri, et *dirigebar* = *Gif* ic on unriht be-arn, *ic ðæs eft geswac. Sine* being taken for *si*, the negative idea is lost, while *dirigebar*, "I was guided," is falsely rendered by the italicised clause, "I afterwards ceased therefrom."

Ps. 59, 3. Ostendisti populo tuo dura, potasti nos *vino compunctionis* = Feala ðu ætywdest folce ðinum Heardra wisan and hi hraðe æfter Mid *wynsume wine* drenctest. The metaphorical *vino compunctionis* not being understood, *wynsum* is substituted as an appropriate epithet for *vino*, while by the addition of *æfter* the second clause is made to accord with the first.

Ps. 62, 2. *in invio* is inaccurately rendered *on wege.*

Ps. 62, 4. et in nomine tuo *levabo* manus meas = And ic on naman ðinum . . . Mine handa ðwea. The error here is due either to a confusion of *levabo* with *lavabo* or to a different MS. reading.

Ps. 67, 5; 108, 9. *orphani* is inaccurately rendered *steopcild.*

Ps. 72, 5. *operti* sunt iniquitate, et impietate sua = Ðurh ðæt hira unriht wearð eall *untyned.* Probably *operti* was taken as *aperti*, or there was a different MS. reading.

Ps. 72, 17. Quia *delectatum* est cor meum = Ys minre heortan hyge hluttor and clæne. *delectatum* has been confused with *delicatum*, or there was a different MS. reading.

[1] Cf. Tanger, Anglia VI., Anzeiger.

Ps. 77, 10. genus quod non direxit cor suum, *et non est creditus cum Deo spiritus ejus* = Næfdon heora heortan hige gestaðelod: Nis to wenanne, ðætte wolde god Hiora gasta mid him gyman awiht. *Deo*, instead of *spiritus*, is construed as subject of the second clause, so that the thought, "their spirit has not been entrusted to God," is completely perverted.

Ps. 77, 46. Et dedit *ærugini* fructus eorum, et labores eorum locustæ = Sealde *erucan* yfelan wyrme, Let hiora wyrta wæstme forslitan And hiora gram gewinn hæfdan gærshoppan. The meaning of *ærugini*, "rust," not being understood, *eruca*, "caterpillar" (probably suggested by the following *locustæ*), has been substituted.

Ps. 80, 15. Cibavit eos ex adipe frumenti = He hi fedde mid fætre lynde, Hwæte. *frumenti*, instead of being rendered as a genitive limiting *adipe*, is made parallel with the latter.

Ps. 81, 3; 93, 6; 108, 12. *pupilli* is inexactly translated *steopcild.*

Ps. 81, 6. Dii estis, et filii *Excelsi* omnes = Ge synd uppe godu Ealle up-hea and æðele bearn! *Excelsi*, a genitive dependent on *filii*, is made parallel with the latter.

Ps. 82, 2. Quoniam ecce inimici tui *sonaverunt* = Forðon ðine feond fæcne forwurdan. Probably *sonaverunt* is taken for *solverunt.*

Ps. 82, 8. Fac illis . . . sicut Jabin in torrente *Cisson*: disperierunt in *Endor* = Do him swa ðu dydest . . . swylce Jabin! Ealle ða namon *Aendor wylle* And *Cisone* clæne hlimme. The error shows the translator's ignorance of the fact that Cisson, not Endor, was the brook.

Ps. 84, 9. Misericordia et veritas obviaverunt *sibi*; justitia et pax complexæ sunt *se* = Him gangað ongean gleawe cræftas, Mildheortnesse mod and mihte soð, And hine sybbe lufu swylce clyppeð. The plural reflexives *sibi* and *se* are not understood.

Ps. 86, 4. ipse fundavit eam (montem Sion) *Altissimus* = And he hi *ða hehstan* her staðelade. Either the gender and case of the italicised Latin word have been misconstrued, or the Latin text furnished a different reading.

Ps. 88, 38. *perfudisti* eum confusione = And (ðu) mid sarlicre sceame *onmeltest.* The translator probably had in mind the primitive signification of *perfundere*, "to pour over," "to moisten," instead of the later and obvious meaning here, "to cover."

Ps. 89, 10. Anni nostri sicut *aranea* meditabuntur = Wæran anlicast ure winter *Geongewifran.* Doubtless *aranea* here stands for the "spider-web" and not the "spider," as the Anglo-Saxon translates.

Ps. 91, 3. *delectasti* = *lufadest* is perhaps confused with *dilexisti.*

Ps. 99, 2. ipse (Deus) fecit nos, et *non ipsi* nos = He (god) us geworhte *and we his syndon. non* was either not in the translator's text or was overlooked, while *ipsi* was taken as a dative referring to the same antecedent as the preceding *ipse.*

Ps. 101, 16. Scribantur *hæc* in generatione altera; et populus, qui creabitur, laudabit Dominum = Ða wislice awriten standaþ And on cneoressum cyðed syndan, Ðæt he folc gesceop. *hæc* plainly refers to the mercies of God just enumerated in the preceding verses, and not to the following clause, as rendered in the Anglo-Saxon.

Ps. 103, 25. Draco iste, quem formasti ad *illudendum* = Dracan ðu . . . Geheowadest, hete . . . Him *bysmere* brade healdan. Instead of "to play," "to mock" is taken as the meaning of the italicised Latin verb.

Ps. 104, 16. Misit rex, et solvit eum; *princeps* populorum, et *dimisit eum* (Joseph) = Sende him soð cyning sweotule are, Alysde hine lungre and hine ðam leodum ða To ealdormen eallum *sette. Princeps*, in apposition to *rex*, is falsely construed in apposition to *eum*, and as object of *dimisit*, which is mistranslated by *sette.*

Ps. 104, 24. quia *exacerbaverunt* sermones suos = Forðon hio word heora wel ne *oncneowan.* Possibly *exacerbaverunt* is confused with *exaudiverunt.*

Ps. 104, 28. Posuit pluvias eorum in *grandinem; ignem* comburentem in terram ipsorum = Sette him regnas reðe swylce, Hate of heofenum hagol byrnende. The translator has either confused *grandinem* and *ignem*, or has used a Latin text in which *ignem* did not occur.

Ps. 104, 31. et percussit . . . *primitias* omnis laboris eorum = he . . . sloh . . . frumcynnes heora *frean* swylce. The "first-fruits of their labor" is misconstrued as "the prince of their race."

Ps. 104, 35. Petierunt carnes, et venit eis *coturnix* = Flæsces hi bædon: fuglas coman . . . *ganetas* fleogan. *coturnix* = "quail," not "water-fowl."

Ps. 105, 21. ut *prosterneret* eos in deserto = and hi hraðe

wolde On ðam westenne wide *todrifan*. *todrifan* was apparently suggested by the following *dejiceret*, although the latter has its AS. correspondence in *sendan on wid lond*.

Ps. 108, 11. *scrutetur* is inaccurately rendered *gedæle*.

Ps. 108, 16. et persecutus est hominem pauperem, et mendicum, et *compunctum corde* morti tradidit = And he ðearfendra ðriste ehte: Symble ðæt on heortan hogode georнust, Hu he mid searuwe swylce acwealde. *compunctum* is represented by no special word in the Anglo-Saxon, but is probably included with *mendicum* and *hominem pauperem* in *ðearfendra*, while *corde* is included in the paraphrase of *morti tradidit*.

Ps. 108, 28. Et *operiantur* sicut *diploide* confusione sua = And him si *abrogdon* swa of *brec-hrægle* Hiora sylfra sceamu swyðust ealra! *operiantur* is perhaps confounded with *aperiantur*, and *diploide* is inaccurately rendered *brec-hrægle*.

Ps. 111, 9. tabescet = ðindeð; Ps. 118, 158, tabescebam = ic ðand. *tabesco* is confused with *tumesco*.

Ps. 121, 4. Illuc enim *ascenderunt* tribus, tribus Domini = Ðær cneorisse *cende wæron*, Cynn æfter cynne. A curious mistranslation, possibly due to the confusion of *ascendo* with *descendo*, or with the legal term *ascendentes*, "kindred in an ascending line."

Ps. 125, 5. *mittentes* semina sua = And heora sylfra sæd sniðað æfter. *mitto* is confused with *meto*.

Ps. 121, 5. Quia illic sederunt sedes in judico, *sedes super domum David* = Oft hi ðær on seldon sæton æt domum: Ðu eart ðonne dema, Davides hus, Ðaet on heofenum siteð heah gestaðelod. The italicised *sedes* is mistaken for the second singular indicative of *sedeo*, *super* for an adverb, and *Domum David* for a vocative.

Ps. 121, 7. et *abundantia* (fiat) in turribus tuis = And on ðinum torrum wese tidum *genihtsum! abundantia*, "prosperity," the subject of the clause, is misconstrued as adverbial.

Ps. 126, 3. surgite *postquam* sederitis = Arisað nu ricene and hraðe sittað. The rendering of *postquam* by *and hraðe* (*postquam* is apparently interpreted "afterwards"), and the consequent substitution of an independent for a dependent clause, have materially changed the original meaning.

Ps. 135, 5. Qui fecit cælos *in intellectu* = Se heofon worhte, hæleða *andgit*. *in intellectu*, "in his wisdom," is regarded as an object of *fecit*.

Ps. 136, 8. *Filia Babylonis* misera = Hwæt! ðu eart, *Babilone*, bitere ætfæsted Aenge and yfele, *hire earm dohter*! The genitive *Babylonis* being misconstrued as a vocative, and the vocative as a nominative, the original thought is obscured.

Ps. 142, 11. propter nomen tuum, Domine, vivificabis me, *in æquitate tua* = For naman ðines neodweorðunge, Drihten usser, do me halne, *Ðæt ic on ðinum rihte rædfæst lifige!* The italicised Latin phrase, "in thine equity," is misconstrued as a clause expressing purpose.

Ps. 147, 5. Qui dat nivem sicut lanam; *nebulam* velut cinerem aspergit = He snaw sendeð samed anlice, Swa ðu wulle flys wolcnum bringe, And ðone toweorpeð wide swa æscean. *nebulam*, the direct object of *aspergit*, is construed with the first clause and as a dative.

Ps. 143, 18. Non est ruina maceriæ = Ne hreosað *hi* to hrusan hearde gebiged. *hi* refers to *fremde bearn* mentioned in a preceding verse, while *maceriæ* has no AS. correspondence.

Ps. 149, 9. Ut faciant in eis judicium *conscriptum; gloria* hæc est omnibus sanctis ejus = Ðæt hi dom on him deopne gecyðan And ðæt mid wuldre awriten stande: Ðis is haligra [wuldor] her on eorðan. *conscriptum* is connected by the translator with *gloria*, which is construed as an ablative instead of as subject of *est*.

Ps. 113, 2. Facta est Judæa sanctificatio ejus, Israel potestas ejus; *Israel* regnavit in ea = Ða wæs geworden werude Judea, Ðæt heo hæl gehlutan haliges syððan: Hæfdan ealdurdom ofer Israhelas, Mihta mære and mycel rice. *Israel* is taken as object instead of subject of *regnavit*; while the phrase *Mihta . . . rice* may be intended as a paraphrase of *Israel potestas ejus*, though a mistaken one.

2.—*Clauses misinterpreted.*

Ps. 59, 5; 107, 6. Lætabor et dividam Sichimam, et convallem tabernaculorum metibor = And ic blissie, ba gedæle Siciman et convallem, ða samod wæron On Metibor mihtum spedige. The verb *metibor* is construed as a proper name; *et convallem*, being regarded doubtless as a proper name, is untranslated and taken with *dividam*, while *tabernaculorum* is omitted and *spedige* added.

Ps. 61, 4. cucurri in sitim: ore suo benedicebant = wide urnon Ðurstige muðe; ðæne bletsadan. *cucurri* is rendered by a verb in the third person plural, *in sitim* is rendered as its subject, and with the latter *ore suo* is joined as an instrumental, while *benedicebant* is taken alone as the second clause.

Ps. 68, 1. infixus sum in limo profundi et *non est substantia* = Eom ic on lame oflegd, *hafaþ lytle sped.* The italicised Latin clause, failing to suggest to the translator "a bottomless mire," has been replaced by one of the AS. stock phrases.

Ps. 72, 2, 3. 2. *Quia zelavi in peccatoribus, pacem peccatorum videns.* 3 Quia non est declinatio morti eorum, nec firmamentum in plaga eorum = Forþon ic fæstlice fyrenwyrcende Oft elnade: noldun earme mid him Sibbe secean, sohton fyrene. 3. Forþon hira deaþes byþ deorc endestæf Ne heora wites biþ wislic trymnes. The translator does not understand that "seeing the peace of the wicked" is the psalmist's reason for envy of them, and has given an entirely false interpretation to the italicised sentence. Possibly the Latin text did not furnish *non* in verse 3.

Ps. 77, 4. Non sunt occultata a filiis hominum, in generatione altera = Noldan hi þa swiþe heora synna dyrnan, Ac ylda gehwylc oðrum cyþde. The things "that have not been concealed" are the experiences of the Jews mentioned in the preceding verses, not "the sins" of the people, as interpreted by the translator.

Ps. 77, 38. Et multiplicavit ut averteret iram suam ab eis = He þa manige fram him mangewyrhtan Yrre awende. *multiplicavit* is probably rendered by *manige.* The reverse of the original thought, "that he might turn away his wrath from them," appears in the AS. clause, "he turned away from him in his wrath many evil-doers."

Ps. 77, 64. Sacerdotes eorum in gladio ceciderunt, et viduæ eorum non plorabantur = Wæran sacerdas heora sweordum abrotene: Ne þæt heora widwan wepan mostan. The rendering of *viduæ* as widows of the priests instead of widows of the slain would seem to show that the translator was not unfamiliar with the custom of marriage among the clergy in his age. Also the substitution of the active construction for the passive *plorabantur* has essentially changed the original idea of the entire clause.

Ps. 82, 6. Tabernacula Idumæorum et Ismahelitum = Selegesceotu synd onsægd in Idumea And Ismahelita. The Latin is merely carrying on the enumeration of the enemies of Israel, whereas the Anglo-Saxon represents these people as overthrown.

Ps. 87, 10. Numquid mortuis facies mirabilia = Ne huru wundur wyrceaþ deade. *mortuis*, a dative, is made the subject of the AS. clause, the person and number of *facies* are changed, and the interrogative is made a declarative clause; thus, "Wilt thou do wonders to (among) the dead?" is falsely rendered, "The dead work no miracles."

Ps. 89, 3. Ne avertas hominem in humilitate = Ne ahwyrf ðu fram menn heah eadmedu! The Latin accusative *hominem* is made an adverbial phrase, the phrase *in humilitate* an accusative, the subjunctive *avertas* an imperative, and thus the AS. sentence gives the opposite of the Latin meaning; possibly, however, it is the rendering of a different Latin text.

Ps. 104, 11. paucissimi et incolæ in ea; *et pertransierunt de gente in gentem, et de regno ad populum alterum* = Ac on ðam folce feawe wæran ænige, Oððæt bigengum beornas onwocan, Cynn æfter cynne cende wæran, Oð ðæt hio oðer folc egsan geðiwdan. The translator has not perceived that the italicised clause is a reference to the wanderings of Israel, but considers it a description of the growth of that people in numbers and power.

Ps. 104, 36. Disrupit petram, et fluxerunt aquæ, *et abierunt in sicco flumina* = Het him of stane streamas flowan, Wæter on willan: *na him gewættan fot, Ða hi on Jordane gengdan æfter.* The italicised clause, the conclusion of the reference to Moses smiting the rock in Horeb, has taken on quite a different meaning in the AS. sentence, "nor did they wet their feet, when they afterwards walked in Jordan."

Ps. 105, 23. Et irritaverunt eum in *studiis* suis; *et multiplicata est in eis ruina* = And hi bysmredon bealde drihten On heora *gemetincge* mægene ealle *And ðær healicne on hryre gefremedan. gemetincge* = *studiis* may be due to a different Latin reading. In the italicised clause, the change from the passive to the active voice has altered the idea to the reverse of that of the Latin text.

Ps. 106, 32. Quia posuit flumina in desertum, et exitus aquarum in sitim = He on westenne wynne streamas Soðfæst sette, ðær he sarig folc Geðewde ðurste ða blissade. "For he turned rivers into a wilderness and springs of water into dry ground," God's punishment of the wicked, is misinterpreted as a description of God's care of the suffering, perhaps as a reference to the Israelites.

Ps. 118, 136. Exitus aquarum transierunt oculi mei = Eagan mine gesawon, hu yða gelac Wið gang wætera wundrum gangeð. The lamentation of the psalmist, "Mine eyes are changed to springs of water," is obscure in the Latin version, and this obscurity has been the cause of an impossible AS. translation.

Ps. 118, 169. Appropiet oratio mea in conspectu tuo, Domine = Nu genealæceð neode minum Gebedum bealde, ðæt ic bidde nu On ðinre gesihðe symble, drihten! Through the interpretation of

oratio as a dative, of *appropiet* as an indicative, and a false connection of *on ðinre gesihðe* with the thought of *oratio*, the petition, "May my prayer approach into thy sight, O Lord," has lost its meaning in the Anglo-Saxon.

Ps. 136, 7. Exinanite, exinanite usque ad fundamentum in ea = Wuton hi idle gedon, Oð ðæt hi heora eard geceosan! The translation perverts the thought of the original, "Destroy (Jerusalem), destroy it even to the foundation thereof." *usque* is apparently taken as temporal, 'until.'

Ps. 136, 9. Beatus, qui tenebit, et allidet parvulos suos ad petram = Eadig byð, se ðe nimeð and eac seteð His agen bearn on ðone æðelan stan. A continuation of the curse of Babylon, "Happy is he that shall take and dash her little ones against the rock," is misunderstood.

Ps. 138, 11. Sicut tenebræ ejus, ita et lumen ejus = Swa ðragum gæð ðeostru wið leohte. "As is his darkness, so is his light" is misinterpreted as, "So sometimes darkness follows light."

Ps. 140, 8. Absorpti sunt juxta petram judices eorum: audient verba mea, quoniam potuerunt = Syndon hi æt strangum stane forswolgene: Noldan heora deman mine gedefe word Earan gehyran, eft ne mihton. The AS. translation calls for two negatives not in the Latin, also for a punctuation differing from that of our Latin text, though the latter doubtless gives the correct meaning. The tense of *audient* has also been changed.

There are other apparent mistranslations that are probably due to the use of a Latin text other than those accessible to me, viz., the Paris Psalter, the Italic version, the Gallican Psalter, and the Roman Psalter.[1]

3.—*Other peculiar AS. translations arising from the writer's effort to interpret obscure or corrupt Latin.* The following are a few instances of such interpretations:

Ps. 61, 9. ut decipiant ipsi de vanitate in id ipsum = And eow beswicað sylfe oftast, Ðær ge idel gylp on ðam [ilcan] fremmað.

Ps. 73, 22. superbia eorum in finem, qui te oderunt, ascendat semper ad te = Fyll ða oferhydigan, ða ðe feogað ðe And eft to ðe ealle stigað. *fyll* has been added and *superbia* interpreted as its object instead of as subject of *ascendat.*

[1] By reference to a collation made by Dr. Bruce, I have been enabled to compare these versions.

Ps. 67 furnishes many such examples of corrupt Latin from which the translator has tried to deduce meaning; as,—

Ps. 67, 10. Pluviam voluntariam segregabis, Deus, hæreditati tuæ = Wilsumne regn wolcen bringeð And ðonne ascadeð god sundoryrfe.

Ps. 67, 12. Rex virtutum dilecti; et species domus dividere spolia = se ðe is mihtig kyningcg And wlites wealdeð; oft weorðlic reaf On huse men her gedælað.

Ps. 67, 23. Lingua canum tuorum ex inimicis, ab ipso: visi sunt gressus tui, Deus, ingressus Dei mei: Regis qui est in sancto ipsius = Hundes tungan habbað feondas, From ðam ðine gangas wæron [geara] gesewene: Wærun godes mines gangas rihte Soðes kyningcges symble on halgum.

Ps. 93, 14. Quoadusque justitia convertatur in judicium; et qui tenent eam, qui recto sunt corde = Hwylc ðonne gena gehwyrfed byð, Ðæt he on unriht eft ne cyrre? Oððe hwylc myneð me, ðæt ic man fleo And mid rihtheortum rædes ðence? The obscure Latin is not rendered clearer by the AS. interpretation, to which there is almost no correspondence in the original.

Results.—Errors of translation are not infrequent, and though occasionally due no doubt to negligence, they are still oftener to be set down to a real ignorance of the Latin construction, and this ignorance frequently leads to the misapprehension of the sense of an entire passage. Such errors are seen to be rather unevenly distributed throughout the Psalms, psalms 51–104, about half the whole translation, having been rendered with considerably less accuracy than psalms 104–150.

B.—*Paraphrase.*

It has seemed inexpedient to present in detail the classified evidence in regard to the relation of the Anglo-Saxon paraphrase to its Latin original. The following general description, however, is based upon the collections that resulted from a minute comparison of the Anglo-Saxon translation with the Latin version throughout their whole extent.

While reproducing without essential omissions or additions the matter of the Latin text, the translator has, nevertheless, permitted himself considerable freedom in his manner of expressing what he conceives to be the sense of the original. As regards omissions: in almost every psalm and verse there are minor omissions, due in part to negligence, but more often to the trans-

lator's desire to remove what is superfluous, or in some cases, it may be, to an insensibility to poetical beauty or rhetorical effect. Among the words or short phrases often purposely omitted, which would not appear in any translation not intended to be literally exact, are a great number of connectives; such as, *aut, autem, etenim, quod, pro eo quod, quia, quoniam, sicut, utique, vero*, etc.; so also appellations of the Deity, as frequently, *Deus* and *Dominus*; also words or phrases repeating an idea already rendered, as, *exaltabo* repeating *cantabo* (Ps. 58, 16), *loquentur* repeating *dicent* (Ps. 144, 11). Longer phrases and clauses repeating the thought or adding what is unessential, or even those contributing to the force and beauty of expression, are occasionally dropped; as, *derisum et contemtum* (Ps. 78, 4), reproducing *opprobrium; extendit manum suam in retribuendo illis* (Ps. 54, 20), contained in *divisi sunt ab ira vultus ejus*, but making more impressive the image of the righteous Judge. In the description of Joseph's tribulations, the poetical *ferrum pertransiit animam* (Ps. 104, 15) is strangely omitted. Many apparent omissions of words, phrases, or clauses are doubtless explained by variations in the particular Latin text of the Roman Psalter from which the Anglo-Saxon translation was executed.[1]

The AS. additions are never additions to the matter of the original, but are wholly in the nature of expansions. These are, in the main, unimportant except in so far as they pervert the sense or weaken the force of the original. It is rare that such an expansion gives any evidence as to the learning or range of knowledge of the author; as, in Ps. 107, 7 the added phrase, *his agen broður*, showing that he knew that Ephraim was the brother of Manasseh. So in Ps. 105, 24, the translator has substituted for the account of Phinehas given in the Latin one that proves his knowledge of the latter's share in turning Israel from idolatry, as related in Numbers, ch. 25. A comparison shows how widely the AS. and Latin versions differ here:

Ps. 105, 24. Et stetit Finees, et exoravit, et cessavit quassatio.	Hi ðæs feond-ætes Finees awerede, Ða he on ðam folce feondgyld gebræc.

Sometimes the Latin refers to a usage that was unfamiliar to the Anglo-Saxons. In such an instance, the translator seeks to explain the original by adding epithet to epithet; as *fœnerator*

[1] Cf. Dr. Bruce's Dissertation, The Anglo-Saxon Version of the Book of Psalms Commonly Known as the Paris Psalter, pp. 123–126.

(Ps. 108, 11) = *unholde fynd rice reðe-mann.* So, too, for *unguentum* (Ps. 132, 2) is substituted *æðele wyrtcynn.*

Additions are often introduced to bring about alliteration, or to complete the line according to the requirements of the metre. Metrical requirements weighed heavily on the unskillful poet, and in a large percentage of verses stock words without correspondences in the original are introduced to carry on the alliteration. The commonest of these words, of which an inordinate use is made, are: *æghwær, bliðe, eac, ealle, fæcne, fægere, fæle, fæste, gearwe, geneahhige, georne, lustum, mægene, neode, rihte, samod, swiðe, syððan, symble, ungemet, ungleawlice, wide, wraðe.* Even longer stock phrases and clauses are habitually employed for the same purpose; such as, *awa to feore* (Ps. 77, 66), *fæste æt ðearfe* (Ps. 70, 6), *gleaw æt frymðe* (Ps. 70, 4), *wide and side* (Ps. 56, 13), *wene ic swiðe* (Ps. 62, 2), *ece drihten* (Ps. 89, 4), *ofer ealle niðða bearn* (Ps. 71, 17), *scyppend mære* (Ps. 103, 23), *dædum spedigast, Forðon he god ist and ic gearwe wat* (Ps. 135, 3), *heofenes weard, ðeoda reccend* (Ps. 101, 1). The temporal adverbs, *ær, ærur, ærest, æfre, æfter, nu, sona,* and *syððan* are frequently added even where not required by the metre. Apart from additions of words, phrases and clauses, expansion of the Latin is effected by substituting for a noun or adjective the genitive of the AS. equivalent with a noun on which it depends, as in Ps. 65, 5 *mare* = *wætera ðryðe*; for a noun or an adjective, a clause, as Ps. 69, 2 *inimici mei* = *ða ðe mine fynd fæcne wæron*; for the perfect or future of verbs, an auxiliary with an infinitive, as Ps. 118, 8 *custodiam* = *ic mote healdan.*

Besides these forms of expansion, the paraphrase is characterised by many arbitrary changes of construction, which may be classified as changes of person, tense, or mood of verbs; changes from direct to indirect discourse, from rhetorical interrogative to direct statement, from independent to dependent, or from dependent to independent clauses, or finally, from active to passive or from passive to active construction. Of most of these changes there are many examples; indeed, hardly a psalm is free from them, but it is noteworthy that there is but one change from indirect to direct statement (Ps. 52, 5), and but one from direct statement to rhetorical interrogative (Ps. 126, 3).

On the whole, an analysis of a characteristic passage will perhaps best illustrate the translator's method of paraphrase. For this purpose I select Ps. 89, 10–13.

10. Anni nostri sicut aranea meditabuntur; dies annorum nostrorum in ipsis, septuaginta annis.

Wæran anlicast ure winter Geongewifran, ðonne hio geornast bið, Ðæt heo afære fleogan on nette; Beoð ure geardagas gnorn-scendende, Ðeah ðe heora hundred seo samod ætgædere.

11. Si autem in potentatibus ejus, octoginta anni; et plurimum eorum, labor et dolor.

Gif on mihtigum mannum geweorðeð, Ðæt hi hund-ehtatig ylda gebiden, Ealle ðe ðær ofer beoð æfre getealde Wintra on worulde, ða beoð gewinn and sar.

12. Quoniam supervenit nos mansuetudo, et corripiemur.

Us manðwærnes becwom micel ofer ealle And we on ðam gefean forhte gewurdan.

13. Quis novit potestatem iræ tuæ, aut præ timore tuo iram tuam dinumerare?

Hwa ðæs soð me cann sæcgean ænig, Hu ðines yrres egsa standeð And seo micle miht? nis ðæt mann ænig, Ðe ða ariman rihte cunne.

In verse 10, *aranea* has given occasion for a digression on the habits of the spider in *ðonne . . . nette; gnorn-scendende* and *samod ætgædere* are probably introduced to satisfy the metrical requirements; while *septuaginta* has been expanded into a clause of seven words.

In verse 11 the translator has endeavored to complete the Latin, *Si autem in potentatibus ejus*, by the clause *Gif . . . geweorðeð*, *octoginta anni* by *ðæt . . . gebiden*, *plurimum eorum* by *ealle . . . worulde*, *labor et dolor* by *ða . . . sar*.

In verse 12, *ofer ealle* fills out the verse, while the obscure *corripiemur*, "we shall be snatched away," is interpreted, though wrongly, by a clause of seven words.

In verse 13, for the perfect *novit* is substituted a clause containing an independent verb with dependent infinitive and the additional words *soð*, *me*, *ænig*, necessary to the metre. *iræ* becomes the clause *hu . . . standeð* and is brought together with the following *præ timore* in *yrres egsa*, while *iram tuam* does not appear in the Anglo-Saxon. *potestatem* is separated from *irae* and rendered by the nominative *miht*, while to the latter *micle* is added. The infinitive *dinumerare*, originally part of the question, gives rise to a declarative statement consisting of an independent and a

dependent clause, the latter of which contains a finite verb with a dependent infinitive (the last alone corresponds to *dinumerare*). Changes of construction are exemplified by the change of tense in *meditabuntur* = *waeran*, *corripiemur* = *gewurdan*, *novit* = *cann*. Such changes also occur in the following:

Ps. 73, 12. Deus autem rex noster ante secula; operatus est salutem in medio terræ.	Usser God kyningc! geara ðu worhtest, Aer woruld waere, wise hælu On ðisse eorðan efenmidre.

Verses 11 and 13 employ direct address, hence possibly the person of the verb in verse 12 is changed to the second person to accord with the rest of the passage.

Ps. 61, 4. Verumtamen honorem meum cogitaverunt repellere.	Swa ge mine are ealle ðohton Wraðe toweorpan.

Here the translator may have altered the person of the original verb to apply the lesson to his readers.

Other such changes of construction have been remarked in the section on *Mistranslations*.

While the translator shows, in the main, what may be termed a tolerable knowledge of the language of the original for his time, it must be confessed that in nearly every psalm we meet with evidence of ignorance of Latin construction and even of the Latin vocabulary. On the other hand, it is noticeable that he is not discouraged by the constant occurrence in his original of the corruptions of text that have frequently rendered the ancient Latin version untranslatable; but that he always endeavors, though usually unsuccessfully, to extract from the original some intelligible idea. Much of the expansion and re-arrangement, as we have seen, is doubtless due to the exigencies of the metre. The stylistic effect of the Anglo-Saxon version as a whole is naturally very different from that of the Latin. The very terseness and condensation of the latter carry with them a picturesqueness and impressiveness that have entirely disappeared in the Anglo-Saxon rendering. The addition of adjectives and adverbs, the repetition of the thought in other words, the diluted expression of what appears in the original as a noun by a clause of eight, nine, or more words, expansions that contribute nothing to thought or poetic beauty—all these have produced a species of verse that by its alliteration alone can be distinguished from prose, and that often prose of a very ineffective kind.

III.—Metre.

In the following section, in classifying the violations of correct metrical usage, the terminology of Sievers's system has been employed as that which down to the present time has been most generally adopted in discussions of Anglo-Saxon verse.

A.—*Rhythm.*

1. The rule that the arsis should be filled out by a long syllable or the resolution of a long except in type A2a, which has a secondary accent in the first thesis, and in C and D3, in which the second arsis follows the first without an intervening thesis, is disregarded in the Psalter in respect to the first arsis in at least sixteen instances[1] (Ps. 55, 5, 3_a; 70, 22, 3_a; 71, 3, 3_a; 71, 6, 3_b; 73, 12, 3_b; 73, 20, 3_a; 75, 8, 2_b; 77, 20, 6_a; 78, 7, 1_b; 83, 13, 1_a etc.); in respect to the second arsis in fifty-two cases (Ps. 52, 4, 2_a; 54, 11, 2_a; 56, 7, 1_b; 57, 4, 1_a; 58, 4, 5_a; 58, 12, 4_a; 60, 5, 1_a; 63, 6, 2_a; 64, 13, 2_b etc.); in eleven cases of the latter class, the short arsis occurs at the end of the first half-line (in almost every instance the arsis falls on the word *god*), a phenomenon not unknown in *Beowulf*.

First arsis short.

Type A. Ps. 73, 12, 3_b: on ðisse | eorðan || *e*fen- | midre.

Type B.[2] Ps. 55, 5, 3_a: and *wi-* | ðer me || wǣron | gearwe.

Type B. Ps. 70, 22, 3_a: ðe me *y-* | fel tō || ǣr ge- | sōhton.

Type B. Ps. 71, 3, 3_a: and ge*swy-* | ru ēac || sōðum | dǣdum.

Second arsis short.

Type A.[3] Ps. 52, 4, 2_a: symle be- | *si*gon[4] || ða wæs sōð | ne man.

Type A. Ps. 56, 7, 1_b: Fōtum hēo | mīnum || fǣcne | *grine*.

Type A. Ps. 118, 12, 2_a: lǣr me mid | *lu*fan, || hū ic læs- | te well.

Four cases of short second arsis appear with the verb (*ge*)-*dydest* (Ps. 82, 8, 1_a; 87, 8, 1_a; 106, 10, 1_a; 108, 26, 2_a), where, if *dǣdest* were substituted (as suggested by Sievers[5] for similar instances), the requirements of the metre would be satisfied.

[1] Sievers: Altgerm. Met. p. 27, §9, 1 & 2; §16, 1, a).

[2] B with first arsis short is not recognised by Sievers even as a rare type.

[3] Sievers: Altgerm. Met., p. 132, §85; PBB. X., pp. 231, 289, 453 f.

[4] Grein's emendation for *besegan* of MS.

[5] PBB. X., p. 498.

This form of the preterite of *dōn* occurs also in Ps. 61, 3, 2 and 77, 32, 1, and is of Northumbrian origin; hence, if we may venture to draw conclusions from the metrical peculiarities of verse so defective, we may consider the occurrence of this word as another proof of an Anglian original.

2. Many unusual forms of Sievers's metrical types are found in the Psalter, but only a few of the more striking will be noted. Type B[1] with one alliterative word in the first half-line and this in the second foot appears at least twelve times (Ps. 66, 4, 1_a; 70, 3, 4_a; 76, 14, 3_a; 78, 4, 3_a; 80, 13, 4_a; 88, 11, 3_a; 117, 22, 1_a; 121, 1, 1_a, etc.).

Ps. 66, 4, 1_a: Habbe ðæs | ge*fēan* || folca æghwylc.

Ps. 70, 3, 4_a: ðe ðī- | ne *æ* || efnan nellað.

Ps. 121, 1, 1_a; Ic on ðys- | sum *eom* || eallum | blīðe.

Lines in the form ◡◡ × × (×) | ◡◡, described by Sievers[2] as "ganz selten und zweifelhaft," are found in the Psalter about sixteen times (Ps. 64, 5, 1_a; 65, 4, 1_a; 65, 13, 4_a; 73, 11, 2_a; 82, 10, 1_a; 83, 2, 1_a; 85, 4, 3_a; 85, 15, 4_a; 92, 3, 1_a etc.).

Ps. 64, 5, 1_a: Ealle we ðīn hūs ēcum gōdum = ´ × × × | ´ || ´ × | ´ ×.

Ps. 65, 4, 1_a: cumað nu and gesēoð hū cȳme weorc = ◡◡ × × × | ´ || × ´ | × ´.

Ps. 65, 13, 4_a: Ealle ðā gehāt ðe ic æfre her = ´ × × × | ´ || × × ´ | × ´.

Other peculiarities rare in *Beowulf* and the other older AS. poems may be briefly noted.

In the first half-line are often found A with secondary accent and 1–2-syllabic anacrusis, E with thesis following the arsis of the second foot;[3] in the second half-line, A with or without a monosyllabic anacrusis and secondary accent in the first thesis when the second arsis is long, also A with secondary accent even in the final thesis.[4] Secondary accent, elsewhere rare in B[5] and almost unknown in C, occurs frequently in B[6] and occasionally in C. Theses of 4, 5, or even 6 syllables, and theses of 3–5 syllables together with resolutions of arses are common. There are many long anacruses; as, in the first half-line 3-syllabic ana-

[1] Altgerm. Met., p. 38, 3; p. 133, 3.
[2] Idem, p. 134, 8; PBB, X., p. 457.
[3] PBB. X, p. 311.
[4] Altgerm. Met., p. 131, 3 b).
[5] Idem, p. 128, §81.

crusis in A with alliteration in second foot; occasionally also in the first half-line D with 3–4-syllabic anacrusis, in the second half-line D with 1–2-syllabic anacrusis, or D with anacrusis and first arsis followed by thesis in the form × | ⏜ × | ⏑⏑ × ×.

Sievers[1] does not recognise E with anacrusis, but observes: "Schwer nebentonig sind in der älteren sprache alle langen mittelsilben nach langer wurzelsilbe . . . Nur in jüngeren stücken wird selten dieser nebenton vernachlässigt . . . und namentlich in den Metra: ðæt *swēorcende mōd* 3, 2." Such instances of weakened secondary accent are often found in Ps. II.; as,—

Ps. 54, 22, 4a. ðaet him ȳðende mōd innan hreðre.

D[2] with anacrusis, resolution of first arsis, and thesis in the first foot of the first half-line (one case in *Beowulf*) occurs in Ps. 60, 1, 6a. āhefe me holdlīce on hālne stān.

D made up of several short words is common (Ps. 53, 2, 1a; 57, 1, 2a; 98, 10, 1, 1a, etc.)

3. Lines are often too short, thus showing the constant tendency of the verse of Ps. II. towards prose.

Ps. 54, 16, 3a. gehȳrde hǣlend drihten.

Ps. 68, 7, 5a. unāre āhwær findan.

Ps. 56, 13, 2b. is ofer ealle eorðan swylc.

Ps. 59, 7, 1b. cyning ys me Juda cūð[līce].

At least twenty-seven such defective lines are found. Seventy-nine lines (Ps. 68, 23, 1a; 118, 157, 2b; 118, 161, 2a; 119, 5, 4b; 121, 2, 2b etc.) are so prosaic that they can be assigned to no metrical type; as,—

Ps. 68, 23, 1. wese heora bēod fore him wended on grine.

B.—*Alliteration.*

1. The first arsis of the second half-line should bear the principal stave-rhyme,[3] but in Ps. II. this rule is violated in nineteen cases (Ps. 58, 10, 1; 61, 6, 2; 67, 25, 3; 72, 1, 3; 74, 6, 1; 76, 4, 2; 77, 56, 3; 84, 7, 4 etc.) by the introduction of the alliterative word into the second arsis.

Ps. 58, 10, 1. mīn se gōda god ætȳw me ðīn āgen *g*ōd.

Ps. 93, 7, 1. Sægdan and cwǣdan, ðæt ne geſāwe.

Ps. 102, 15, 2. wunian wīde fyrhð; ne him man syððan *w*āt.

2. The second half-line should not contain two words begin-

[1] Altgerm. Met. p. 130, §83; Met. p. 125, 4; PBB. X., 462.

[2] PBB. X., 306.

[3] Rieger: ZfdPh., VII., p. 4, II.; Altgerm. Met., p. 38, 2.

ning with the same alliterative letter.[1] There are thirteen violations of this rule (Ps. 54, 20, 3; 58, 16, 1; 63, 4, 1; 71, 20, 2; 75, 8, 2; 77, 32, 2; 77, 50, 2; 88, 45, 2; 101, 4, 5 etc.); in three cases (Ps. 118, 23, 2; 140, 8, 3; 143, 7, 3), four words beginning with the same alliterative letter occur in the same line.

Ps. 54, 20, 3. Heo be*s*mītað *s*wylce his *s*ylfes.

Ps. 58, 16, 1. Ic ðonne ðīne *s*trengðu *s*tundum *s*inge.

Ps. 118, 23, 2. *s*æton on *s*eldum, *s*wȳðe *s*præcon.

Ps. 140, 8, 3. *S*yndon hi æt *s*trangum *s*tāne for*s*wolgene.

Ps. 143, 7, 3. *S*ynd ðīne *s*trēle *s*trange *s*wylce.

3. In at least twenty-two lines (Ps. 54, 8, 2; 70, 17, 2; 71, 13, 1; 78, 13, 1; 87, 12, 1; 103, 8, 2; 106, 9, 4; 106, 10, 2; 118, 49, 2 etc.), either alliteration has been omitted altogether, or where no alliterative word occurs in one half-line, two appear in the other.

Ps. 54, 8, 2. heora geðēode geond ðās *w*eoruld *w*īde.

Ps. 70, 17, 2. *s*tīðe *s*trencðe ðisse cnēorisse.

Ps. 87, 12, 1. *C*wīst ðu, on*c*nāwað hi wundru ðīne.

Ps. 71, 13, 2 has no alliteration, but may alliterate with the preceding line:

He *h*elpeð ðearfan *s*wylce ēac wædlan
and he ðearfigendra *s*āwle ge*h*ǣleð.

4. In thirty lines (Ps. 77, 14, 3; 80, 9, 2; 81, 2, 2; 88, 28, 1; 101, 5, 5; 105, 32, 1; 106, 17, 1; 108, 4, 2; 108, 7, 1 etc.), the poet seems to have been satisfied with the *gleichklang* of words or syllables bearing full stress with those bearing light stress.

Ps. 77, 14, 3. and *on* | Campota- | nēa || *ēac* mid | sōðe.

Ps. 80, 9, 2. *ne* bið god | on ðē || *n*i*w*e ge- | mēted.

Ps. 101, 5, 5. ge*lī*- | ce gewearð, || ān*l*ī*c*um | fugele.

In the following instances of italicised nouns and adjectives, the prefix or first element, not the simple word, should bear the heavier accent; in the compound verb, according to rule, the verb, not the prefix, should have the stronger stress.

Ps. 58, 4, 2. on mīne *gēan-* | *r*ȳ*n*e || ā*r*īs ðu, | drihten, nu.

Ps. 66, 1, 3. ðīnne *and-* | *wl*ī*t*an || and us on mō- | de *w*eorð.

Ps. 88, 28, 1. Gif hi mīne *riht-* | *wī*s*n*essa || fracoðe ge- | *w*emað.

Ps. 89, 11, 2. ðæt hi *hund-* | *éhtatig* || *y*lda ge- | bīden.

In the following example, the prefix of the compound verb bears the metrical stress, though not the alliterative accent:

Ps. 80, 13, 6. heora eh- | tendas || ealle | *fórnam.*

[1] Altgerm. Met. §21, c).

5. In three lines *g* apparently alliterates with a vowel:

Ps. 89, 17, 3. and for ðām *g*ēarum ðe we gesāwon || *y*fela feala.

Ps. 92, 3, 1. *G*earu is ðīn setl and ðu, || *ē*ce god (Or *gearu* may possibly alliterate with *god*).

Ps. 100, 6, 2. *ēa*gan mīne || *g*eorne scēawedun.

The alliteration of *s* with the groups *sc*, *sp*, or *st*, and of *h* with *h* + consonant is common.

6. *The proper subordination of words in alliteration.*

The translator's offenses against the laws determining the capacity of the various parts of speech to bear alliterative stress are both frequent and flagrant. In what follows, while stating the total number of such violations, I shall illustrate by a few examples only.

(*a*) A single noun or adjective in any half-line should bear the alliterative stress in preference to every other part of speech, unless some other word receives special rhetorical stress.[1] In the Psalter occur some 461 lines (9 % of the whole number of lines) containing violations of this rule.

1). Subordination of noun to verb.

Ps. 51, 7, 4_b. and me ðæt tō worulde || *wāt* tō ***helpe.***

Ps. 54, 8, 5_a. *drugon* ðæt on *burgum* || dæges and nihtes.

Ps. 88, 41, 3_a. oððe hwylc *manna is* || ðæt his āgene.

In the last case the violation of correct usage is the more striking, because the alliterating verb follows the non-alliterating noun.

2). Subordination of noun to participle.

Ps. 85, 11, 4_a. *nemned drihten* || and we naman ðīnne.

3). Subordination of noun to pronoun.

Ps. 51, 7, 3_b. and on milde mōd || *mīnes drihtnes.*

4). Subordination of noun to adverb.

Ps. 54, 17, 1_b. Ic on ǣfenne, || *ēac* on *mergenne.*

This violation of the rule is usual in such stock adverbial phrases as *āwa to fēore* (Ps. 51, 8, 1_a). In the best AS. poetry the pronominal adverb is rigidly excluded from the words capable of bearing alliteration, yet in the Psalter there are many lines similar to the following:

Ps. 58, 5, 3_b. ealra ðēoda || *ǣghwær* landes.

5). Subordination of noun to preposition.

Ps. 68, 36, 2_b. bēoð mænige byrig || *mid Judēum.*

[1] Rieger: ZfdPh., VII., p. 24, IV. ff; Sievers: Altgerm. Met., p. 41, §22–28.

(*b*) If two nouns or an adjective and a noun occur together in the same half-line, the first in order should alliterate; but we have—

Ps. 58, 10, 1_b. mīn se gōda god, || ætȳw me ðīn *āgen gōd.*

(*c*) The verb should bear the alliterative stress in preference to an adverb, a pronoun, or especially a pronominal adverb. Of this law there are violations in 762 lines (about 15 % of the whole number of lines).

1). Subordination of verb to adverb.

Ps. 52, 4, 3_b. ðe gōd wolde || *georne sēcan.*

2). Subordination of verb to pronoun.

Ps. 54, 13, 1_b. ðu eart se man, || ðe *me wǣre.*

3). Subordination of verb to pronominal adverb.

Ps. 56, 3, 1_b. He ða of heofenum || *hider onsende.*

Ps. 74, 8, 1_b. ðonne he of ðysum on ðæt || *ðonne oncerreð.*

(*d*) A participle should bear the alliteration in preference to verb or adverb; in the Psalter the reverse order often appears in alliteration.

1). Participle subordinate to verb.

Ps. 64, 13, 1_b. ðonne on wæstmum || *weorðað mæsted.*

2). Participle subordinate to adverb.

Ps. 70, 2, 3_b. on god drihten || *georne ðeccend.*

Among non-alliterating words there are countless instances of pronouns, pronominal adverbs, and conjunctions bearing the metrical accent even in half-lines containing nouns, adjectives, or verbs.

Summary.—The metrical peculiarities of the Psalter are, thus, the frequent occurrence, in all types of verse, of arses filled out with short syllables, also of rare forms of the usual types, including those with unusually full theses and long anacruses, and of lines falling below the norm in length. The peculiarities of alliteration are the misplaced stave in the second half-line, lack of alliteration, alliteration of secondarily accented or even unaccented words or syllables, together with numerous violations of the rules for subordination in alliteration. As appears from the above enumeration, the metrical Psalter with its defective verse presents a striking contrast to the regularity of *Beowulf* and the Cynewulfian poems; but even among the later AS. poems there is none that so frequently violates the ancient rules of structure of alliterative verse. The poem of *Byrhtnoth* shows occasional errors of subordination in alliteration; but from a metrical point

of view, the AS. version of Boethius's *Metra* is the work that most nearly resembles the Psalter, though a close comparison of the two proves the marked inferiority of the latter. The following quotations from the *Metra* contain instances of long anacrusis, alliteration of two words in the second half-line, defective lines, and errors of subordination in alliteration, but all these metrical faults are far less frequent than in the Psalter.

Long anacrusis.

p. 304, l. 19. ðæt hine swelces gamenes || gilpan lyste.

Alliteration of two words in the second half-line.

p. 333, l. 9. Ne mægon ge gesīon, || ðæt he symle spyreð.

Defective lines.

p. 336, l. 28. west under weorulde: || werðīoda.

Subordination of verb to pronoun.

p. 321, l. 195. forðam ðe hi habbað, || ðæs ðe *hi nabbað*.

Subordination of noun to preposition.

p. 336, l. 26. cymeð ēastan up || *ærror sunnan.*

Subordination of verb to adverb.

p. 321, l. 196. ðone ænne cræft, || ðe we *ær nemdon.*

On account of the corrupt metrical usage of the Psalter and the frequent approach of its verse to prose, this work is of even greater inferiority to the late poems *Byrhtnoth* and the *Battle of Brunanburh* than to the less metrically correct *Metra*; hence we may conclude that its date falls in a period at least as late as that of these poems, in the latter half of the tenth century.

It remains only to add a word on the possible occurrence of Expanded Lines (*Schwellverse*) in the Psalter. Sievers[2] has stated that none occur in this document; nevertheless the following lines appear to fall under this variety of alliterative verse, although how far the employment of the expanded form was conscious on the part of the translator may be questioned. Using Sievers's own nomenclature for the types, we have:

Ps. 66, 1, 1_a. Miltsa us, mihtig drihten, and us on mōde ēac = Type AA.[3] $\angle\times\times \mid \angle\times \mid \angle\times \|$.

Ps. 100, 1, 1_a. [Ic] mildheortnesse and dōm mihtigan drihtnes = A2B.[4] $\angle\, \underline{\angle} \mid \angle\times \mid \times\angle \|$.

[1] Grein: Ags. Poesie, II.

[2] PBB. XII., p. 455; Altgerm. Met., p. 136, §88.

[3] PBB. XII., p. 460, 2; Altgerm. Met., p. 140, §95, 1.

[4] Altgerm. Met., p. 141, 8. If *ic* is introduced, the type becomes CE. $\times\angle \mid \angle\, \underline{\angle} \times\times \mid \angle$. (Altgerm. Met., p. 143, 18).

(It will be observed that, as regards accent, the metrical treatment of the word *mildheortnesse* varies in the different examples.)

Ps. 108, 21, 2_a. mycle mildheortnesse || for ðīnum ðam mǣran naman = AD.[1] ´× | ´ | ´ ˋ× ||.

Ps. 88, 1, 1_a. mildheortnesse ðīne, mihtig drihten = A2A.[2] ´ ˋ | ´× | ´× ||.

Ps. 84, 9, 2_a. mildheortnesse mōd and mihte sōð = A2B.[3] ´ ˋ | ´× | ´ ||.

Ps. 82, 6, 5_b. fremde ðēoda mid eardiendum folce in Tyrum = BA[4] with secondary accent. × | ´ ˋ× | ´×× | ´×.

Conclusion.—Our examination of the vocabulary and metre of the Paris Psalter has thrown some light upon the question of the date and dialect of the Anglo-Saxon version in its original form. The discovery of certain words and forms peculiar to the metrical Psalter in texts of the tenth century has deprived of its force the argument that Dietrich used to establish the high antiquity of Ps. II. Moreover, a careful study of the metre has disclosed a disregard of the classical rules for the construction of alliterative verse which characterises only the latest Anglo-Saxon poetry, and therefore points to a period not earlier than the middle of the tenth century. Is it, on the other hand, fanciful to suppose that a hint as to the downward limit of the date of composition is given by the reference in Ps. 77, 64 (already noted under *Mistranslations*) to the custom of marriage among the clergy? In the latter half of the tenth century,[5] through the influence of Dunstan, marriage among the English clergy was forbidden. A little later, in the beginning of the eleventh century, Aelfric, at the request of Bishop Wulfsige of Sherborne, composed his *Canones Aelfrici*, a part of which was directed against the priests that still resisted the ordinance of celibacy. Now, we may imagine that the translator of the metrical Psalter —unquestionably an ecclesiastic—would hardly take as a matter of course a custom held in such disrepute among the higher clergy, had he composed his work as late as the period of Dunstan's greatest power (961–975). This conjecture, if taken by itself, would be perhaps of slight value in an attempt to fix the

[1] Altgerm. Met., p. 142, 13.

[2] Idem, p. 140, §95, 2.

[3] Idem, p. 141, 8.

[4] Idem, p. 140, §95, 4. *eardiendum* probably stands for *eardendum*.

[5] Ten Brink: Gesch. d. eng. Litt., Bd. I., pp. 129, 138.

date. But the terminus *ante quem* appears definitely determined by the quotation from the Psalms in the *Menologium*, if we do not regard the coincidence in translation as accidental, as I think it is hardly possible to do. The strong probability that this quotation is taken from the Paris Psalter will appear on comparing the passages:

Ps. 117, 22. ðis ys se dæg, ðe hine drihten us
wisfæst geworhte wera cneorissum
eallum eorðtudrum eadgum to blisse.

Men. 60–63. ðis is se dæg, ðæne drihten us.
wisfæst worhte wera cneorissum
eallum eorðwarum eadigum to blisse.

As the *Menologium*[1] belongs to the latter half of the tenth century (between 940 and 980), the metrical Psalter must have been translated before this date. The determination of the date of the Benedictine Officium would furnish further evidence of the downward limit for the date of our text, but thus far no date has been assigned to the Officium. We may conclude, however, from the above discussion, that the metrical Psalter was translated about the middle of the tenth century.

The comparison of the use of certain synonyms and forms in Ps. II. with the usage of the other chief Anglo-Saxon texts has proved that the dialect of the original version must have been Anglian, and a few phonological peculiarities noted in the Psalter tend to confirm this conclusion. As to the actual authorship of the translation, there is no evidence. We can say merely that the subject of the translation and the few additions that indicate a wider Biblical knowledge suggest that the translator was a priest, or more probably a monk. The negligence and clumsiness of the translation and the poverty and artificiality of the poetry prove that he was neither an exact scholar nor a gifted poet.

[1] Ten Brink: Early Eng. Lit., Vol. I., p. 90, foot-note.

LIFE.

I was born in Peoria, Illinois, December 14, 1854, received my early training in the public schools of that city, and was graduated from the High School in June, 1871. Two subsequent years I passed in study at Abbot Academy, Andover, Mass., and the years 1882–84 in study abroad. After holding for several years the position of instructor in German and assistant principal of the Peoria High School, I again went abroad in June, 1889. I studied during the Michaelmas term at Newnham College, where I attended lectures by Professor Skeat and Mr. Gollancz. In December of that year I went to Berlin, where I remained until July. While there I pursued the study of modern German language and literature with Frau Doctor Hempel, and of Middle High German, Gothic and Anglo-Saxon with Herr Max Sohrauer, Ph. D. of the University of Berlin. In February, 1891, I entered Bryn Mawr College, and chose for my major subjects English and German. In June, 1892, I received the degree of A. B., and in June, 1893, that of A. M. I was awarded the Fellowship in English for the year 1893–94, and in 1894–95 I held the American Fellowship of the Association of Collegiate Alumnæ. My graduate studies at Bryn Mawr during the years 1892–95 were in English Literature, Anglo-Saxon Language and Literature, Middle English, Old Norse, Old High German, Comparative Teutonic Grammar, and Teutonic Philology. In December, 1895, I passed the examinations for the degree of Ph. D., presenting for my major subject English Language; for one minor, Gothic, Old High German, Middle High German and Teutonic Philology; for the other minor, English Literature. My graduate studies were under the direction of Dr. James Douglas Bruce, Dr. Hermann Collitz, Dr. M. Carey Thomas, and Dr. Mary Gwinn, to all of whom I wish to express my gratitude for their kind interest in my work. To Dr. Bruce, under whose supervision my thesis was written, I am especially indebted for his constant encouragement and helpful advice.

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